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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

ON THE MUTUAL RELATIONS, DUTIES, AND INTERESTS OF MINISTER AND PEOPLE. NO. VIII.

General Intercourse and Co-operation.

Ministers there have been, and such there may now be, who have seemed to think that, if they preached good sermons, attended promptly to every call, to wedding, funeral, and chamber of sicknes, and in other respects, were a little more exemplary, than most other men, they filled their station well. On the other hand, there have been *parishes*, in which it has seemed to be the prevailing opinion, that, if they generally attended on public worship and instruction, and punctually paid the stipulated salary, they did all, or nearly all, that could reasonably be expected of them. To each of these, it may, I think, be said, 'These things ought ye to have done, but not to have left other things undone.' Among the means divinely appointed for enlightening and reforming the world, and raising it to that high moral state, which cannot be too ardently desired, public worship and instruction hold a pre-eminent place; a place, which nothing else can fill. Still, I think, there are cases, in which private intercourse between a minister and his parishioners may effect purposes, which the exercise of the pulpit cannot reach. This may be argued, from what we know of the general disposition of mankind to suppose that the preacher is always addressing some other person than themselves. When, however, the preacher meets one of his hearers in private, and remonstrates with him against any impropriety or defect in his conduct, there is no escape in this way; and, if he cannot vindicate himself, he must, if he would maintain his own self-respect, confess and reform. It would not be difficult, I think, to refer to several conspicuous parishes, in which good preachers have done more by their private intercourse to enlarge and improve them, than they have by their public ministrations.

If the preceding sentiments be correct, it is evidently incumbent on ministers to make themselves intimate with their hearers, without exception of high or low, rich or poor, learned or unlearned; or, at least, they should use their best endeavors for this purpose. Preach they must, and they should have a holy ambition to preach well; but their sermons, if less *polished*, will not be less effectual, in consequence of their spending a considerable proportion of their time in visiting their people, and acquainting themselves with individual characters, and peculiar sentiments and feelings. I do not say that, whenever they go abroad, it should be in the exclusive character of ministers. They should interest themselves in the secular welfare of their parishioners, and it may be useful to converse with them about their various occupations; but opportunities should be watched and embraced for securing the higher objects of their visits, without which there is danger of losing quite as much as they gain. If they never converse on anything but the world, however they may conciliate many, and induce some to attend public worship, who otherwise might not do it, there is reason to fear that they would attend with too little regard to heavenly things; that their example would counteract the influence of their preaching.

If it is the duty of ministers to have free intercourse with the minds and hearts of their hearers; it must be the duty of the people of every age and condition to facilitate this intercourse by all the means in their power. They should not only invite the minister each to his own house, converse with him freely on the things, that belong alike to the future well-being of all, but they should embrace opportunities for calling on *him*. So great a labor must be divided among the multitude. It must not be laid all on the shoulders of one man. What is impossible for an individual may be easy for several hundreds.

I am aware it may be objected that the course recommended above, would, if generally pursued, subject a minister to interruptions, which would leave him little time for reading or writing, and consequently would be incompatible in the due performance of essential duties. I have not, however, said that the visits on either side should be long, nor that they should be made without regard to time. As a general thing, the forenoon of ministers should be free from interruption. This indeed may be said of all persons, excepting the aged, the infirm, and those who are engaged in manual and sedentary employments; but it is peculiarly true of those, who, by reason of their station, have many strong demands on their time. In regard to the length of visits, it is said by Roscoe of the Italian editor, who, in the fifteenth century, performed prodigies of labor in producing in print the ancient classics, that he inscribed over the door of his office these monitory words, 'Be short, unless you come to help us.' Though it would not be advisable for a minister to give such a kind of admonition, to his parochial visiters, *they* ought to have regard to the numberless claims of the same kind, that are made upon him; and several short visits, made in the space of three or four months, are generally better than a single long one.

On the subject of co-operation for the promotion of religion and good morals, I have not room to be so copious, as I intended to be. It is evident, however, that religious society can never be in a prosperous state, as long as each individual thinks it enough to take care of himself. The lessons delivered from the pulpit must be applied, first, no doubt, by every one to his own temper and conduct; but afterward to the correction and improvement of others. In respect to private admonition or remonstrance, the members of the parish have in general better opportunities and qualifications, than the minister can be supposed to have. They see one another more frequently and more undisguisedly; and of course know one another better, than he can know them, without encouraging a degree of tale-bearing, which would be attended with many bad effects. Is it not incumbent, therefore, on common Christians to avail themselves of these advantages and opportunities for strengthening the hands of their minister, and thus receiving those objects of benevolence, for which he must otherwise labor with little effect? Is the apathy and inaction, now prevalent in many societies, denominated religious, compatible with the fidelity they owe to Him, whom they call Master and Lord? Let the reader ponder and reply.

S. W.

THE HAPPINESS OF HEAVEN.

There shall exist among the blessed *the best dispositions*, qualifying them for that state of society to which they shall be exalted. It is not necessary to go far beneath the surface of human society to perceive that the dispositions of heart which belong to its members have the chief influence in rendering it pleasant, or the reverse; and, indeed, to a great degree, profitable or unprofitable. Even the highest gifts of intellect, and the richest stores of knowledge, will not compensate for the want of good dispositions in those with whom we wish to associate, as companions or friends. A man of mind may be haughty, may delight to show his superiority, may be at no pains to conceal the contempt with which he looks down on his inferiors, and by these means may render his presence utterly insupportable. Or he may be a man of reserve and taciturnity; he may be much more inclined to converse with the dead than with the living; he may first be so reluctant, and then become so unfit, to communicate what he knows, that, like a rich miser, he may keep all his wealth to himself, and his poor neighbors, and even his best friends, and his near kindred, may be nothing the better for his possessions. Or he may be suspicious, and jealous of the honor due to him; he may be so irritable as that the slightest matter shall offend him; he may be rude, and have no regard to the feelings of his associates; and thus the caution and fear with which you approach and manage him, and the frequent suffering which his temper and words inflict, will form too costly a price at which to purchase the advantages of his conversation. On the other hand, inferiors, from their dispositions, may be little disposed to profit from their superiors. They, too, may be proud; they may be afraid of the mortification which the detection of their ignorance, which the mere consciousness and appearance of their inferiority, may produce; and under this feeling, they may abstain from opening in conversation with their superiors, and, to escape pain, may choose to avoid them. Envious, too, of those who are above them, they may have more pleasure in watching and remarking their failings, (always an easy task) than in owning their great qualities, and deriving instruction from them.

This much is certain, that setting intellectual qualifications aside, the comfort of human society depends chiefly on the *dispositions* of its members. It is not going too far to affirm, that the sufferings inflicted more directly by the hand of God, and over which man has little or no control, by incurable disease, by pestilence, by famine, or by death, are as nothing when compared with those which arise from the bad dispositions which dwell in the heart. Were the human heart what it ought to be in respect of disposition, mere physical evil would press but lightly, and tho reign of heaven would appear on the earth. What disturbs that hallowed peace which ought to dwell in every home, and which should unite husband and wife, parent and child? What excites discord and faction amidst those who own the sway of the Prince of Peace, and who are bound to preserve in the bond of peace, the unity of the Spirit? What calls forth the disgraceful feuds of neighbors, more extensive civil broils, or the sanguinary strifes of nations? Is it not the restless working of the bad passions of the human heart?

In heaven these passions shall be unknown; the discord arising from them shall cease for ever; and every kind and generous affection shall prevail in that world of peace and love, and shall render the association of its inhabitants a source of perpetual happiness. Angry passion shall never disturb that house of many mansions in which the Father of the adopted family shall assemble his children. Tumult and injury shall never appear within the sacred precints of that city whose builder and maker is God. The nations of them that are saved shall never congregate for any hostile movement, but, happy under the reign of the Eternal King, shall rejoice in the happiness of one another. A Joseph shall no more be hated and envied by his brethren, nor shall brother any more fall out with brother by the way. The heart of a David shall no more be wrung with anguish, by the ingratitude and perfidy of a too favorite child. A Paul and a Barnabas shall not again go asunder, separated by petty wrath. The wild cry of faction shall never more be raised, 'I am of Paul, I of Apollos, I of Cephas, I of Christ.' Hushed for ever shall be the voice of slander; 'bless and curse not,' shall be the law of heaven. To this state of tranquil blessedness we may apply these descriptions of the prophets and sweet singers of old, descriptions which they employ in anticipating the triumphs of the gospel in a more auspicious age, even on earth. 'No lion shall be there, nor shall any ravenous beast go up thereon . . . but the redeemed shall walk there . . . Ephraim shall not envey Judah, and Judah shall not vex Ephraim: there shall be nothing to hurt or to destroy in all my holy mountain.'

There is one view of the happiness of heaven arising from the dispositions of its members, which merits a separate notice. I refer to the pleasure which a perfectly benevolent being derives from the perception of the happiness of others. There is hardly a worse and more malignant passion that finds access to the human heart than envy; and, by a just law of Divine Providence, this passion is scarcely less painful to the breast in which it rankles, than it is injurious in its wishes and efforts, to its objects. The envious man cannot endure the prosperity and happiness of his neighbor, especially if he suffer any adversity himself. His eye cannot look on the splendor of his neighbor's talents, or good name; the sound of his praise is as discord to his ear, and grates on his feelings; and if no cloud at present rest on his neighbor's reputation, and no blight has fall on his fortune, he can prognosticate with pleasure, that both may happen soon. What wretchedness would the sight of heaven, crowded with glorious and happy beings, inflict on the heart of an envious and wicked man! Directly opposed to this fiend-like spirit is true benevolence. To a benevolent man, the wealth, the influence, the honor, the happiness of a friend, bring a sensible addition to his own comfort. The sufferings of a friend are felt as if they were his own; and if he himself suffer, it is an alleviation if those whom he loves are happy.

Let us apply these remarks to heaven. There benevolence is perfected; and no check to its exercise exists in any breast, from the most inconsiderable remains either of unhappiness or of envy. When then, each happy and benevolent individual, led not less by the tendencies of his nature, than by the authority of his God, to obey this law, 'thou shalt love thy neighbor as thyself,' shall behold all around him as happy, as great, and as holy, as he is himself—as bright with his Maker's image—admitted as closely to his Redeemer's fellowship—and as plentifully enriched with the gifts of his favor, how shall the condition of all influence the condition of each! With what exraptured delight shall the eye of pure benevolence ever survey the glorious felicity of heaven!

A SHORT CONVERSATION, BETWEEN AN EPISCOPALIAN, AN 'ORTHODOX' CONGREGATIONALIST, A BAPTIST, AND A UNITARIAN.

Unitarian.—Well, my friends, happily met. At least, if we are all lovers of truth; for I myself seek nothing less than truth. I am conscious of no motive which could induce me to fear or to deny it. On the other hand, it is impossible for me to know how important it is, and therefore I seek truth with all the faithfulness of which I am capable.

Orthodox Congregationalist.—How can you love truth, my brother, when you have wandered so far from it? Those who seek must find.

Baptist.—But you, in the second place, have wandered from truth. You deny, I understand, that one need be buried in Baptism in order to be saved. Those who seek must find: and you have never found the truth, I am sorry to be compelled to believe that you have not sought it.

Episcopalian.—I have known you all, my brothers, to be honest men, and have been indebted to you for many kindly sympathies; and, I am sure, if I had it in my power, I would give Heaven's best blessings to you eternally, for the kindnesses you have done me. And I am sorry that you all maintain doctrines which shake Christianity to its foundation. Those who seek must find. Can it be that you have sought truth?

Bapt.—Then it seems, my brother Congregationalist, that both of us are involved in the charge too, of not being lovers of truth. Is it so certain, after all, that one who loves truth must necessarily find it?

Congreg'st.—Why, can you doubt the word of God?

Bapt.—But we all think we have honestly sought truth. Would you be unwilling to confess to me, if you have been insincere or careless? I do not believe you would.

Congreg'st.—I have sought it for years, with tears and with prayers.

Bapt.—Our brother Unitarian has, too, by his confession; and I doubt not our brother Episcopalian has not been behind the first of us in faithfulness.

Unit.—What! all faithful, and all disagreeing? We do not disagree, after all, so much as appears. We all agree in this, I believe, to reverence God, and to believe what Jesus teaches.

The Others.—Certainly. Yes.

Unit.—What I affirm, I affirm, because I think Christ teaches it.

Episcop.—What I affirm, I affirm, because I think Christ teaches it.

Bapt. and Congreg'st.—What we affirm, we affirm on that ground and on no other.

Unit.—What I deny, I deny, only because I cannot find it in the teachings of Christ.

Congreg'st.—I deny nothing except on that ground.

Bapt. and Episcop.—What we deny, we deny only because we cannot find it in Christ.

Unitarian—Are we not, then, surprisingly, agreed? Is not our spirit altogether one? Is not this the spirit of Christ? And who can believe that Christ can reject any one that thus labors to obey him in life, and to rest his faith on *his* authority? While we all manifest an equal desire for truth, and an equally faithful obedience to the dictates of rectitude, as I trust we do, I conclude, still further, that we must each one of us have found all of truth, which is essential. For my part, the deep peace which I am conscious of enjoying in my heart,—the sense of God's presence which I enjoy in this world, I have learned to estimate as salvation itself. To my mind, one who enjoys it is already saved. I cannot believe that it will be taken from him in the next world, unless he becomes guilty of conscious disobedience to God.

Orthodox.—According to these views, then, I must think, too, one *can* be saved, though he does not know, yes, even though he *denies* the doctrine of the atonement of Jesus, on which I build all my hopes. Our brother is already saved. It has the witness in his own heart. What are we that we can withstand God?

Bapt.—This is indeed surprising. But I cannot believe that God will withdraw from him in the next world those glimpses of his countenance which he has accorded in this.

Episcop.—Then I must think that while loving truth, we may fall into error. Yet it cannot be into dangerous error; it cannot be into error fatal to the soul. This must be the truth, I think:—While loving truth, we find all that is essential: but, at the same time, we find many things that are not essential which we add to the former. The spirit of truth will keep us from all error fatal to us, but not from all errors beside. For as I might have erred three hundred years ago, in my views of the solar system, and yet have found all essential truth, so may I now have erred in many matters, which to me indeed seem important, but I may have overrated their importance.

Orthodox.—This is indeed happiness. We are Christians, all of us then. We are Christians, not because we have arrived at positive and perfect truth, but because we have the spirit of truth. We are Christians, I believe, not because we know exactly what Christ taught, but because our spirit is to know what Christ taught, to hold, believe and love it, when we know it. This is my desire, this is my resolution. I do truly and heartily sympathise with all who entertain this desire and keep this purpose. And although it seems to my imperfect mind that none can be saved, except those who hold for truth what I hold, yet here is a mystery. And so it is a mystery to me that God should possess foreknowledge and I free agency. Yet I believe he foreknows, and I feel that I act freely. I will let these two mysteries rest together. I know not *how* others can be saved except by belief in the atoning blood of Christ; I do most heartily believe that all who have the spirit of truth will be.

Trenton, N. Y. THEOPHILUS.

UNITARIAN CHRISTIANITY CONFORMS TO THE TEACHINGS OF CHRIST.

Christ bore witness to Unitarian Christianity. I assert this without fear of contradiction. He taught expressly every principle which we hold; and his followers, of all times, in all countries, through all sects, have borne involuntary testimony to the assertion; for not one of those principles have they dared to deny in words, although they have virtually denied them all by additions more or less inconsistent with their truth, destructive of their evidence, and hostile to their spirit. He taught and we hold the Divine Unity as the basis of revealed religion.—'Hear, O Israel, the Lord our God is one Lord.' They deny it not, but assert a Trinity, which makes it unimportant and unmeaning. He taught and we hold the Divine Paternity, continually calling, and teaching others to call God, the Father. They retain the term, but restrict its relation to the second person of the Trinity, or to the elect, or by some other fanciful limitation. He inculcated, and we practise, the worship of the Father. 'When ye pray, say, Our Father.' They say so, sometimes at least; but they also go on to say, 'O God the Son,' 'God the Holy Ghost,' or 'Holy, blessed, and glorious Trinity.' He taught the salvation of man by the free grace of God, in the parable of the Prodigal Son; and they interpolate the purchase of that grace by a vicarious atonement. He declared that virtue is the passport to heaven. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' They cannot directly controvert the declaration even while contending for salvation by faith alone. He announced the infliction of proportionate punishment for offences. 'That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.' And they assent, yet make every sin infinite, and its punishment the same to all. He anticipated universal benefits from his exertions and sufferings, announcing himself as 'the Savior of the world,' and declaring that he would draw all men unto him; and they allow the justice of the description, and the truth of the prophecy, but reduce all to a few, and the world to a party. We take his instructions; we leave their unauthorized additions. We bear witness *for* the first, because they are God's truth; *against* the last, because they are man's inventions.

TEMPTATION.

The New Testament as well as the Old begins with a temptation. As Adam was tried, so was Christ. But the event was very different. The one indicated the commencement of a plan of probation, the other exhibited the results of that plan. Without such trial, Adam in Paradise would have been the perfection of humanity—a poor and worthless being compared with Christ, who was the perfection of humanity as formed by it. The diversities in the two temptations are all characteristic. The one was that of an untaught, untrained, unexercised man; the other that of one formed by Providence, taught in the school of human society, of personal experience, and of the word of God. The one trial was a mere appeal to the senses; the other involved also the higher principles of our nature, the ambition of temporal sovereignty, and the yet loftier prize of spiritual domination. It was fitting the first should fail, that so a system of probation might be established. It was fitting the last should triumph, that we might see the grace and wisdom of that system, and to what glory and exaltation God thereby will conduct humanity. For this is what we behold in Christ. He was tempted for our succor in temptation. He was made perfect through sufferings, that he might be our pattern of perfection; the exhibition of our ultimate destiny; the object of our present aspirations; the mark at which we should aim; the standard by which we should try ourselves; the first born among many brethren; the leader of our upward course. And seeing that he is so, 'let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus.'

These considerations may teach a more judicious procedure than is sometimes practised with young persons. It is a vain attempt to try to keep them out of all temptation. You cannot do it. Temptations are too numerous and subtle for all your vigilance. And if you could, what would follow? That you would only have formed a negative and feeble character, which would probably take the first evil impression after your influence was withdrawn. And withdrawn it some day must be. Do not make temptations for them; but let them gradually be exposed to trials of their principles while there is the parental or friendly eye to watch, the parental or friendly hand to shield, and heart to care for them. The needless prolongation of authority, and an injudicious sternness towards excusable failings, have done the young at least as much harm as the opposite extreme of criminal indifference, or criminal indulgence. Watch over them, for you must render an account. But, remember, that the best account you can render is, that you prepared them for the self-acquisition of that moral strength by which alone they can acquit themselves well of their own personal responsibility.

SCRIPTURE AXIOMS RESPECTING MONEY.

1. Giving is the surest way of getting.

'There is that scattereth and yet increaseth.'

2. God is the sovereign proprietor of money.'

'The silver is mine and the gold is mine.'

3. We are accountable both for our own and that entrusted to us by others.

'What hast thou, that thou hast not received.'

4. There is judgment required in the charitable bestowment of it.

'Do good to all, but especially to the household of faith.'

5. There are few mischiefs that are not remotely or intimately connected with customers.

'The love of money is the root of all evil.'

6. Money ought not to be made to minister to self indulgence, while the interests of religion can be promoted by means of it.

'Wo to them that live in ceiled houses, while the Lord's house is not built.'

7. The poorest man may give a something with acceptance.

'The poor widow had given all she had.'

8. Persons of real worth are sometimes destitute of money.

'Then John answered silver and gold have I none.'

9. True enjoyment is not to be found in wealth.

'He that loveth silver shall not be satisfied with silver.'

10. Every man should punctually discharge his pecuniary debts.

'Owe no man anything but to love one another.'

RURAL CEMETERIES.

The following are the introductory remarks of an interesting article on Rural Cemetries in the last number of the North American.

'Here's fine revolution, and we had the trick to see't. Did these bones cost no more the breeding, but to play at loggats with them? Mine ache to think on't.' Hamlet speaks here, in his 'moody moralizing' over the bones in the churchyard, which the clown, 'who had no feeling of his business,' threw out of the grave the common sentiment of the human heart. But of what consequence, it may be asked, is the condition of these mortal bodies of ours, when they have fulfilled their brief office, and the aching frame has returned to its kindred earth? Suppose they be 'knocked about the mazzard with a sexton's spade,' what is that to the disenthralled spirit, which alone is cognizant? The Cynics did affect thus to speak of the burial of the dead. Plato, in his Republic, allowed no larger funeral monument than one which would contain four heroic verses, and set apart the most barren ground for sepulture. Pliny says, all interest in this subject is a weakness only known to men. Socrates *seemed* to be of this way of thinking, when he told his friends, after his manner, that they might bury or burn his body, if they would not think they thereby buried or burned Socrates; while in reality he only meant to declare his belief in the soul's immortality. Solon, one of the seven sages of Greece, wished that his body might be carried, after death, to his native Salamis, to be burned there, and its ashes to be scattered to the winds. The Cynic Diogenes directed his friends to expose his body after death to birds and beasts of prey. Seneca would give no directions in regard to his, saying that the necessity of the case would provide for it. There are insulated cases too, in all ages, of persons who, in like manner, are indifferent to what may befall their remains; and it is not, we suppose, a very difficult thing to make an argument to show why we might be thus indifferent. But argue and philosophize as we may on this subject, the fact,—that all but universal fact,—is otherwise. We all, as a general rule, *feel* otherwise; and feeling, on a question like this, is the best of all good arguments. We *do* care for the future condition of that, which was once so intimately a part of ourselves. It is no pleasant thought, that, in a few years, even perhaps before the grave-worm shall have done his whole work, these material parts of ourselves, once instinct with the deathless principle which makes us what we are, once the seat of all our sensations, and the medium of our whole intercourse with the world without, —should be crowded in their last narrow house, or jostled from their final resting-place to make room for unbidden comers, or be cast up to the vulgar eye, and be 'jowled to the ground, as if it were Cain's jaw-bone, that did the first murder!' No, for ourselves, and, we repeat it, the sentiment is all but universal in human hearts, we desire a quiet and appropriate place of sepulture, where, secure from intrusion, and in decent observance, our remains may repose; and where those who loved us while here, may go and ponder on our memories when earthly intercourse is over.

But whatever may be our unconcern for the final disposition of our remains after death, we cannot be indifferent to the disposal of those of our friends. However coolly we may speculate on the nothingness of the 'mortal coil,' when the mysterious principle, that kept it from mingling with its kindred elements is extinct, the heart here again assumes its own high prerogative, and decides the question by an impulse that supersedes all argument, and with an authority that must be obeyed. All that was truly them and theirs survives with us. They yet live on in our affections. We still commune with them in our holiest hours. We hold a spiritual intercourse with them, which is more solemn, if not more tender, than their living presence could afford. How often, in standing by the grave of a friend are we ready to respond to the beautiful tribute of Moore to 'Mary.' (*O si sic omnia!*)

'Though many a gifted mind we meet,
Though fairest forms we see,
To *live* with them is far less sweet
Than to *remember* thee.'

These recollections we feel it to be equally our duty and our privilege to cherish, and, though they are kindred with painful regrets, they are the last that we willingly forego. Hence all that once belonged to the departed, whom we loved, is now held as consecrate. All that they once valued is now yet more endeared to us. We are especially concerned to mark the spot where we took our last leave of all of them that was mortal. It henceforth becomes to us as holy ground; a place set apart and hallowed to tender recollections, to holy musings, to fruitful meditations, to virtuous resolves, to strong yet chastened anticipations of the hour when this 'mortal shall put on immortaliiy,' and of that re-union and mutual recognition in an eternal state, where the changes of time and the blight of death can never enter!

In a subsequent part of the article on the topic of appropriate rites and modes of burial the author expresses himself as follows.

And, first, the funeral service should, in our apprehension, be brief, and as *private* as the circumstances of the case will allow. The religious exercises should be condensed, comprehensive, and strictly in keeping with the person, place, and occasion. None but the immediate relatives and near friends, and those who really mourn, should be present at the service. The house of the mourners should be kept quiet, and as free from the intrusion of strangers as possible, for they need to be alone, who are attempting to gather up their religious resources, and reconcile their hearts, by degrees, to the now remediless blank that is left in the circle of their affections. Let it not beeome a sort of temporary bazar, where undertakers, and tailors, and mantua-makers, and milliners, *et id genus omne*, do congregate, to consult upon the last fashion that the 'mockery of woe' has assumed. Let not the house, as we have before intimated, if funerals *must* be solemnized there, be disturbed in all its interior arrangements, to make room for a vacant crowd, who come as to an exciting spectacle. Let the funeral itself be simple, disfigured with no dark pomp and parade, no long procession of nodding plumes; and let the shocking mummery of hired mourners, whether bipeds or quadrupeds, be shunned as an abomination. In one word, let all things be done simply, fitly, quietly, reverently, and with an utter rejection of all idle show and empty pageantry.

Momentary Excitement.—Never yield to the excitement of the moment. Should something cross your feelings, and you perceive the passions begin to boil, crush them at once. Do not suffer them for a moment to get the ascendancy over your better nature. In conversing with a companion, you should be extremely careful lest you take offence at what may unthinkingly be said. Avoid all disputes. These tend to irritate the feelings, and alienate friends.

CHRISTIAN REGISTER.

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CHRISTIAN PRINCIPLES OF REFORM.

It is noticeable that men seldom make much use of theological subtilties when they engage, with their whole soul, in any moral reform. The dogmas about which polemics wrangle are very apt to be laid aside, at least for the time being, whenever a vice that threatens ruin to a community is to be got rid of. The association of reformed inebriates, for instance, is composed of members from all the sects; yet does any one of them so much as dream of relying for success, in the great work they have taken in hand, on the peculiarities of doctrine that distinguish his denomination from others? Who of the many that are so successfully carrying forward this noble enterprise, supposes, for a moment, that it would avail anything to talk about the trinity, or either of the five points of Calvinism? And so it is generally; Christian sectarians—a few leading ones excepted—are very prone to forget their long creeds of human device, and depend chiefly on the few great principles taught and exemplified by their common Master, whenever they engage earnestly and actively in attempts to correct a prevalent abuse or put from the midst of them a gross sin. These considerations, and such as these, deserve the regard of that class of Christians who are in the habit of asscribing all the good done in the world to the efficacy of certain tenets which constitute the distinctive characteristics of orthodoxy.

In looking over the last Journal of the Ministry at large, we found a very good sermon, by Rev. Mr Peabody of New Bedford, entitled, 'Christian principles of Reform,' from which we extract some passages deserving the attention of our readers. 'The object,' he says, 'for which Jesus came into the world, was to seek and save those who were lost; it was the reformation, the elevation, the perfecting of the individual man. If we believe that Jesus sprang from God, we must believe also that those principles by which he proceeded in the recovery of mankind from degradation, were true and all important principles. What were those principles? What was the course he took towards the ignorant and erring and guilty? We can go to no better plan for instruction, as to the best mode in which the fallen can be raised up and the lost saved.' What were his principles, what was his mode of operation? Did he approach men with a long creed in his hand, and say to them, subscribe to this, or perish everlastingly? Did he address them as one having no confidence in the capacities and powers of human nature for good? Was he always appealing to the lower principles and sentiments of men? Did he treat them harshly and contemptuously, as if he regarded them as hopeless outcasts? Do we find him even once, in his whole career of reform, excluding persons from his fellowship and beneficient offices, merely for not believing in the doctrines of a triune God, hereditary total depravity, unconditional election, the imputation of his own righteousness, vicarious punishment, &c. &c.? No. He never alluded to such doctrines. It was not thus that he sought to sanctify and save men. He inculcated other sentiments and adopted other modes. And ever since, 'whenever any successful attempt has been made to improve permanently the condition of men, we find that such efforts have been conducted according to the principles of the gospel of Christ, and have failed just in the same degree that they have departed from those principles.' 'At the outset,' says Mr P., 'though this is not the topic on which I propose chiefly to dwell, the great instrument on which the Savior relied to save and regenerate man and the world, was truth—spiritual truth, brought home to the heart and the conscience of the individual man.' 'But in order to make truth effectual, certain great principles were assumed, by which his whole course was guided in all that he said and did. What were these principles? So far as they can be referred to in a single discourse,—the first was,

1. *Faith in man.* By this is not meant, faith in men's actual virtues; for our Savior who knew what was in man, saw his defects and vices with clearer and more condemning eyes than we; but faith in the fact that all are capable of virtue—that there is no height of perfection to which one can attain, which all under favoring circumstances may not approach—faith in the capacity of every man to reach towards those excellencies which make the perfection of faith in the moral power lodged in every soul. However fallen,—however degraded,—no one in his eyes was lost to hope. Under the rags of penury, through all the incrustations of vice, he saw in the soul of every man a capacity for a divine life—under the ashes, a spark never quite quenched. This faith in the capacity of all men, however sunk in ignorance or sin, to attain the highest excellencies, lies at the basis, and gives character to all the teachings and laws of the gospel. Indeed the very idea of our Savior's mission supposes this faith. For how dream of raising up a world lying in ignorance and sin, unless there existed the capacity for a better life; how improve man, unless he is capable of being improved; how reclaim him, unless he has the moral power to resist sin, and strive after holiness?' * * * * *

'No case has seemed more hopeless, as to the putting forth of any moral energy, than that of the habitually intemperate. Their minds chained, every bone and fibre and nerve of the body fastened in the meshes of this iron habit, how could escape be hoped for? And yet we behold them by hundreds and thousands, making this almost miraculous moral effort, and revealing a moral power in man, of which we had never dreamed. Yet all this reform is based on faith in man—faith in his moral capacities and moral energy. For what is the spirit of these addresses which under Providence are working these wondrous changes? The addresses which are delivered, the stirring words which have roused up so many souls that had sunk in despair, might all be compressed into a sentence. You are able—experience shows, you are able to do this. Have faith in yourselves, as we have faith in you. And strong in this faith, their souls have put forth their power, and the mighty links of this giant habit have been rent asunder, and they that had ceased to hope in themselves, stand erect and clothed in their right minds.

Thus do we see this great principle of Christianity received and practised on, whenever we witness any successful effort to reform the condition of man. Before there can be any hearty exertion, there must be faith that something can be accomplished—and this must be faith in man's capacity for the excellence sought—faith that he is not doomed to stand where he is, but has the power to advance onward to perfection.

2. In our Savior's teachings we are struck with the fact that his appeals are almost invariably made to the higher sentiments of man's nature. The world, in order to restrain or to reform men, whether in society, in morals, or in religion, has relied almost solely on one principle—the principle of fear. It has been disposed to deem all done that could be done, when it had threatened those who went astray, with penalties, and after they had gone astray, inflicted the penalties. And in religion especially, this sentiment has been addressed so much, that it would sometimes seem as if she never spoke to man save in tones of threatening and terror. But how different was the course of the Savior. I by no means would say that he never appealed to human fears. He has described the inevitable consequences of sin in the most appalling words. But the fear of future punishment is often appealed to more in a single modern discourse, than in all the recorded teachings of our Savior. He appeals to hope, to the sentiment of benevolence, to the sense of moral accountability, to that reverence for God which all must feel, who pause to think. He takes for granted the existence—it may be in a feeble state,—but still the existence of these sentiments in all men, even the worst. No man has become so bad as to have quite blotted them out of his soul; and to these he appeals.' * * * * *

'To draw an illustration from the case before referred to—from this—shall we not call it sublime—temperance movement. The land has been filled with those who have fallen into this habit. They have suffered, and foreseen, that they must continue to suffer every form of wretchedness, and this has not reclaimed them. Society has cast them off, ceased to trust, treated them with ridicule and contempt and scorn, denounced and punished. And this has been all but powerless, to restore a single one of these unhappy men. But now we see them addressed in another way. They who address them appeal to the intemperate man in tones of kindness and encouragement, and with confidence in his capacities. They assume and insist on the fact that he is better perhaps than he believes himself—that at any rate, he is not necessarily, and shall not be, lost—that he has moral strength if he will but put it forth to cast off the dominion of even this habit. But how do they rouse him up to put forth this dormant moral energy? Not by threats or denunciations. Scorn and reproach are laid aside. They address themselves directly to some of the highest sentiments from which a man can act—certain that they are somewhere in the breast, overlaid, crushed down perhaps, but still there, and that if they can be reached and awakened, they have power to save the man. They appeal not merely to his selfish advantage, but to his domestic affections, to his sense of character, to his sense of duty, to his reverence for God. And we behold the result.' * * * * *

3. 'There is another circumstance in our Savior's treatment of the erring and guilty from which we may learn an important lesson. I mean his forbearance towards the wrong-doer, and the tenderness, the gentleness, the patience, the kind encouragement with which he cherished every aspiration towards a better state. His life was spent, and death endured, to rescue the thankless and unworthy, and when there was the least sign of repentance, his love waited for it and welcomed it with a Divine benignity. His whole course might be described in the words of the father in the parable of the Prodigal Son. The moment his guilty son turned, *while he was yet a great way off*, his father saw and had compassion on him and ran to meet him. His whole life was but an example of his command, if thy brother trespass against thee rebuke him; and if he repent forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, then shalt thou forgive him. The bruised reed he did not break; the smoking flax, hardly trembling into a flame, he did not quench—but cheered and sustained the humblest and feeblest effort. When Peter had denied him thrice, from the midst of the infuriated throng around him, he turned on him a look of reproaching love which subdued him. The wretched and the simple turned to him for they were sure of his sympathy. The guilty woman whom others scorned, he cheered with divine encouragement.

I have spoken of some of the great Christian principles on which all substantial and permanent reform must, to a great extent, proceed. But to whom do these remarks apply? Nay, to whom do they not apply? It is not on one or two that need reformation and regeneration; we all of us need it.'

CORRESPONDENCE.

Louisville, Sept. 7th, 1841.

Messrs Editors.—I avail myself of the privilege given me through your friendship, of expressing some thoughts and feelings excited by a recent journey and visit to New England. In the company of several friends, I left Louisville about the middle of June for home. I say *for home;* because we, in common with very many others from the East now living in the far distant West, still find the words New England and home inseparably associated. By a happy coincidence the steam boat Boston was lying at the wharf ready to carry us homewards as far as Pittsburgh. Leaving Louisville, Thursday, June 10, and spending one day at Cincinnati, waiting for passengors, we reached Pittsburgh Wednesday, 16, having had a long but delightful passage. The Ohio well merits the name originally given it by the French, 'the Beautiful River;' its banks and many islands, present scenes of constant yet varying beauty, and its natural loveliness is now increased to the eye of the traveller by many a pleasant town set on its borders. Marietta and Maysville offer a fine appearance to the passer by.

We reached Pittsburgh in the course of the forenoon of Wednesday. The greater number of our passengers concluded to wait till 9 P. M. and take the Canal Boat. A few of us, who were in haste, engaged seats in the stage for Chambersburgh, which left at 4 P. M. We had been solemnly assured by the Agent of reaching Chambersburgh Friday morning in season for the Harrisburgh and Philadelphia cars. We soon found however from the rate at which we were going, that his assurance was as false as it was solemn. After some ineffectual efforts to induce the Drivers to quicken their speed and after having laid aside all hope of the possibility of getting through at the appointed time, we took a few small draughts of their best Elixir for travellers, Patience, and gave ourselves up to entire enjoyment of the scenery. How beautiful, how grand the scenery is on that route, none know, but those who have seen for themselves. A lady of our party who has a fine taste for natural beauty, thought that the scenery far exceeded that seen by her on either of the three routes by which she had before travelled to and from the east. As we ascended ridge after ridge, the view grew wider and more beautiful till at length we reached the summit, called by distinction, 'the Allegany Ridge.' Here we had a double view, first on ascending, of the country left behind us, and a second one from the top of the mountain. There the eye took in an almost boundless extent of hill and forest, over which the light of the setting sun, alternating with the passing shade, played beautifully, spreading that rich, mellow, living green, which we find nowhere and at no time excepting over immense forests and at the hour of sunset.

We arrived at Chambersburgh, Friday, at 5 P. M. We walked a few minutes about the town, and then, after supper, were glad to seek rest in comfortable beds. Two nights' riding over the mountains does not make one peculiarly indisposed to sleep. At 12 o'clock, we were roused to take the cars which left at 1 A. M., and in which we found passengers who had left Pittsburgh sixteen hours after us. It seems that this is one of the not remarkably honest arrangements of the stage agents, by which the passengers of two lines, though an interval of sixteen hours occurs between their times of leaving Pittsburgh, are put into the same train of cars at Chambersburgh. Of course much expense is thereby saved, and no inconvenience caused excepting the disappointment of the traveller at being deceived, and at having one night's unnecessary fatigue; and this inconvenience troubles only the traveller and reaches not the agent. However, this was the only deception practised upon us, and generally we found drivers, agents and officers, honest, kind and attentive. We got to Harrisburgh in time for breakfast, and were in Philadelphia at 4 P. M., having passed through a rich country in which we saw many of the famous Pennsylvania stone barns.

Being anxious to spend the Sabbath in New York, we hurried through Philadelphia, took the cars at 5 P. M. and were in New York about midnight. On Sunday we attended service at the Church of the Messiah, where we had the pleasure of hearing Rev. Mr Peabody of New Bedford. This is a beautiful church and I see not how one can visit it without receiving solemn and devout impressions.

Monday evening we left for Norwich in the fine steamboat Worcester, and the next morning were enjoying from our friends that warm welcome so dear to one after a long absence, and which alone almost seems to compensate for the pain of a separation.

Thus ended a delightful journey in which we met with no accident, though from time to time we were entertained with predictions of all kinds of calamities, cars running off the tracks, stages dashed to pieces, and other similar events which a certain class of timid passengers is ever ready to retail.

After a visit of a few weeks (of which for the present I will say nothing) I took my departure again for the West. I was fortunate enough to find companions coming a part or the whole distance. We left for Louisville, Wednesday 21st of July in the Springfield cars. We got to Pittsfield in the evening and taking the stage by night were early the next morning in Albany. There we breakfasted and then stepped into the cars for Utica. We were drawn by horses for a mile or two and the remaining distance by steam. On we went, steadily, rapidly in that long line of cars, by the banks of the Mohawk, till between 2 and 3 P. M. At Utica we dined, and stepped into another interminable train, which was waiting with its untired and untiring horse to carry us to Syracuse.

We were in that town in season for tea, after which we were hurried into another car, for Auburn, where we found ourselves in about two hours. It was now nearly 9 P. M., and it would seem as if we had travelled enough for one day, but limited time compeled us to hurry on. For about eleven miles west of Auburn the line of railroads is interrupted and the distance is passed in stages. We regretted that the darkness prevented our enjoying a sight of Cayuga Lake, which we passed by a bridge. At 12 o'clock we reached the village of Seneca Falls, where after a delay of an hour or two we took the cars for Rochester. By this night's riding we entirely lost the opportunity of seeing Geneva and Canandaigua, said to be among the finest towns in New York.

We breakfasted in Rochester and were soon again gliding along another railroad, to Batavia. Here another interruption occurs to the line of rail-roads for a distance of thirty miles, which we passed in stage. We got to Lockport about 5 P. M., and at 6 left for the Falls. 'In two hours we shall be at Niagara.' It seemed impossible, for it was but day before yesterday that we left Massachusetts, and we remembered when we were at school and busied ourselves with studying the Atlas, Niagara appeared almost at the world's end. But it is nevertheless true, we are nearly there, for the cars in which we are seated have 'Lockport and Niagara Falls,' written in legible characters upon them. There is the Conductor, ask him when we shall be in sight of the Falls. 'In a few minutes,' he replies. How eagerly now is every eye strained to catch the first view. There they are, says one, and true enough there they are. We are yet two miles from them. 'How did they appear at that distance?' Very much as the views given of Niagara in 'Illustrations of American Scenery' had led us to expect. The cars still hurry on, and now we are at Niagara. We first go down to the Bridge over the rapids, where we linger for some time, looking at the water as it comes, dashing and breaking along, now hurrying as if eager to rush over the precipice, now starting back as if dreading to go. How restless and foaming it appears above the Bridge; how solemnly smooth and quiet it becomes as it rolls down the precipice.

We walked by its side to the American Fall. We descended the stair-case and from below looked up the dizzy height. We now began to realize somewhat of the grandeur of the scene. We have seen enough for one evening and for the first view.

The next morning we passed over Goat Island to the Crescent Fall, we descended the Biddle stairs, and again the stair way at the American Fall. We crossed the river in a little boat which glides so safely at the very foot of the Fall; we walked along the Canadian shore and went under the great sheet of water. Shall we attempt to describe either the scene or our own feeling? Description is impossible. One can only see and feel for himself. There are two emotions however that are probably excited in every beholder; one of delight at the indescribable beauty and loveliness which hang around the water. What causes this beauty, whether it is the transparent emerald green color of the water or the surrounding scenery or the greatness of the whole scene and the harmony of its various parts, I know not; but by some cause it is produced and in such degree that many minds are more deeply impressed by the beauty than even by the grandeur of Niagara.

The other emotion is that of surprise at the increased intensity of feeling caused by each new view. The longer one looks, the more the Falls seem to grow upon him; and it is not till one has looked from many points, from above and below, till he has descended the stair case and thus been able in his mind to measure and to form some actual idea of the height from which the water falls, and till by an effort of memory and imagination he has attained some faint conception of the immense quantity of water and the distance it has travelled from Lake Superior down, it is not till then that one begins to have an adequate idea of the Falls as a whole.

We remained till 3 o'clock P. M., when we left in the cars for Buffalo. Here we spent the Sabbath happily with Mr Hosmer, and were delighted with the appearance of life and interest presented by his society.

Monday evening at 8 o'clock we left Buffalo in one of the noble boats that cross the Lake. The weather was fine, the water smooth, and we had a pleasant sail to Cleveland, which we reached Tuesday afternooon. This is one of the most beautiful towns, in the West. With the life of a new place it unites the comfortable and elegant appearance of an old town. We were especially pleased, as we walked over it, at finding four large squares reserved for the city with trees set around them. This is a luxury not common in Western cities. Cleveland has peculiar attractions for Unitarians as a place where much interert is felt in Unitarian Christianity, and where undoubtedly an active, useful, permanent minister would soon have a flourishing congregation.

Wednesday morning we left in stage for Cincinnati. The road for a day and night was very rough, perhaps dangerous, but we met with no accident. It carried us through a fine country and several pleasant looking towns. At a small town where we stopped to dine, we had the pleasure,(sometimes granted to travellers and always delightful) of meeting unexpectedly with some fellow townsmen. They had been making a visit home, and were now returning to their new home in the West. The little while allowed for dinner was busily enough occupied with questions and answers. Friday evening we were in Cincinnati, having passed through Columbus, Springfield, Dayton and various other towns. We spent the night at Cincinnati and the next morning took the boat for Louisville, where we arrived about 3 o'clock Sunday morning, grateful to the kind Providence that had watched over us and brought us safely through the dangers of a long journey. Our gratitude for preservation was not diminished when we heard of the loss of the unfortunate Erie on the same waters, over which we had gone in perfect security. The appearance of Louisville was very different from that presented a year ago. Then all things looked strange, now all wore the aspect of familiar acquaintance.

With respect, J. H. H.

For the Register and Observer.

CIRCULAR.

Sir,—Your attention is respectfully asked to the following report of a meeting of citizens, held on tho 22d ultimo, to consider in what way permanent and efficient aid may be rendered to the Washington Total Abstinence Society.

The meeting was called at the instance of many citizens, who had read with deep interest the Report of Mr C. Wade, Auditor of the Society; and the Address of Mr. S. F. Holbrook, the President. These documents contain statistical statements of the deepest importance to our community,—how extensive had been here the reformation of Drunkards; how progressive was the reform; how strong was frequently the claim for pecuniary aid; and how entirely empty was the Treasury. Nay, it is known that the officers are this day in advance for sums, without which the reformed could hardly have lived.

A collection amounting to more than $2000, has been made in this city, for this Society. It was subscribed by a few persons, men, women, and children, paid at once, and appropriated to the Society, as its wants were declared. The subscription was an experiment. It was made to ascertain what the real demand was, and what good might really be done. The Report of the Society shows how successful has been that noble experiment.

It is now proposed to raise such a sum as shall secure to this Society *permanent* means of continuing its glorious work, and of meeting every case that offers. The destitution of the reformed and of their families is extreme, and hence the demand for aid is great. In view of all this the committee of citizens propose to collect from *ten to twenty thousand dollars*, to secure the objects stated. They believe this can be done. To this attempt they have been urged by those who have read the report, as an act demanded by the occasion, and which will be the crowning effort of the wise and generous philanthropy of our citizens. Your name and subscription are respectfully requested, in aid of this object, in the name of the citizens' meeting already named,

By your Friends and Servants,

Walter Channing,
Henry Edwards,
Benj. Howard,
Wm. B. Spooner,
Geo. W. Bond,
G. F. Thayer,
Henry Rice,
Hiram Wheelock,
J. F. Flagg,
Stephen Fairbanks,
} *Committee.*

In answer to a call which appeared in the newspapers of this city, a public meeting was holden at the Marlboro' Chapel, on Wednesday evening last, for the purpose of consulting upon measures calculated to promote the objects of the Washington Total Abstinence Society.

The meeting was called to order by G. F. Thayer Esq., and organized by the choice of Geo. Bond Esq., Chairman, and Jas. C. Converse, Secretary.

Mr Thayer read an article from the 'Boston Daily Advertiser' upon which the call for the meeting was founded, and further explained its objects.

The chairman also addressed the meeting, advocating the claims of the W. T. A. Society upon the sympathies and contributions of the friends of humanity.

Dr Walter Channing then gave a very interesting account of the past operations and success of the Society, and made an eloquent appeal in its behalf.

The following resolutions, offered by G. F. Thayer, Esq., elicited remarks from Messrs. Spooner, Grant, Channing, Thayer, Wheelock, and Dr Flagg, and were unanimously adopted:

Resolved, That the spontaneous reformation of Wm. K. Mitchell and his five associates, in a drinking house, in the city of Baltimore, in which they were at the moment indulging the intemperate practice of years, is an event of vast importance in human history; and has led to consequences, second only in their influence on human happiness, to those which have followed the promulgation of Christianity.

Resolved, That we regard with deep interest the efforts which have been made and are now making around us, by the Boston W. T. A. Society, for the reformation of the intemperate, and sincerely rejoice at the unparalleled success which has attended those efforts.

Resolved, That whatever view we take of the operations of that institution, we find good attending them all: good to the individual; good to his family; to the state, and the nation. We see as their results, the restoration of men to their lost place in society—and to the sympathy and kind offices of their fellow men. We see men brought again within the reach of intellectual, moral, and religious influences,—industry supplanting indolence,—self-respect where was utter recklessness of all human regard,—a vast expense saved to honest industry, and equality in sustaining the burdens of the state and the community every way secured. This is a part of the immense good which is flowing, and we trust will continue to flow from those extraordinary organizations, and in view of such good, we pray Heaven to bless them.

Resolved, That, as a constant demand for pecuniary aid is made by many who join the Society, we will now do what in us lies to sustain the Society in its noble efforts, and for this purpose.

Resolved, That a Committee of five be appointed by this meeting, whose duty it shall be to solicit such funds from all our fellow citizens, as shall fully enable them to carry on their great work.

Resolved, That a Society be formed of those who will pledge themselves to pay annually, such sum as it will be convenient for them to subscribe, while members of such Society.

Resolved, That the committee for subscriptions be a committee to receive and disburse the funds, on the order of the Treasurer of the B. W. T. A. Society, endorsed by the President.

The following is a sketch of Deacon Grant's remarks in support of the resolutions:—

Mr Chairman,—I rise principally to refer to the opinion which has been expressed here, and several times elsewhere, that the City Government ought to be applied to for aid in the truly philanthropic object for which this meeting is convened. Great and important as is that object, the city charter gives no power to those who hold the purse strings, to appropriate money in aid of this, or any other kindred charity. It must then be obtained by appeals to our citizens, who are never backward in works of humanity, when they are convinced that the object is a good one; and who, that has read the Auditor's report, with the letter of the President of the 'Washington Total Abstinence Society,' can doubt that it is such in the present instance? Sir, my situation in life has given me the opportunity to know something of the pauperism and crime which have so long afflicted this otherwise favored city; and in *what* much of it originates, viz. Intemperance. For over twenty years, I have been, officially or otherwise, acquainted with our Houses of Industry, Correction, and Reformation, where are supported at the public expense, over one thousand men, women, and children; our brethren, confined within the walls of those massive buildings, erected at the enormous expense of over two hundred and fifty thousand dollars, and for the maintenance of which, the honest, industrious citizens, are annually taxed in this city, over forty thousand dollars! And why all this poverty and crime, in a favored community like ours, where school-houses and churches abound, and where industry is so generally rewarded? Go to the overseers of your poor, the superintendents of your houses of industry and correction, with the asylum for the idiotic and insane, and you will have but *one* answer, viz. it has its origin, in three-fourths of all the cases, in the use of intoxicating drinks! This has so long been known, that the community slumber over it with astonishing indifference, when it is considered how men love money and grumble at their tax bills, so greatly increased by the cost of intemperance. Suppose every tax-payer had a separate bill presented, or the items so placed in his annual tax-bill, as to show what he actually pays for the appropriations noticed by me, do you not think it would open the eyes of some, who appear to be asleep, if not blind to this view of the subject? Let me, in this connection, refer to Secretary Bigelow's annual report of the pauper abstract for 1841, from all our cities and towns, in which he says: 'It appears that the net expenses of supporting this army of paupers, was three hundred and twenty thousand dollars, ($320,000) and that of the whole number, (14,912) more than one half were made so by intemperance, showing that the citizens of this Commonwealth are taxed over one hundred and sixty thousand dollars for paupers, made so by intemperance.' I refer to this view of the subject, because *money* is the object for which we are convened this evening; and because it is one which may affect the minds of some as a matter of political economy, and because an enormous tax is imposed on honest industry and sobriety. Reduce the number of inmates in your alms-houses and prisons, and you reduce your taxes in proportion. If intemperance causes three-fourths of our pauperism and crime, by suppressing it, we rid ourselves of an oppressive load of taxation.

Notwithstanding all I have said on the important subject for which we are convened, another, and by far the most interesting aspect of it remains to be considered. I mean its *moral* bearings, as affecting the happiness of society. When this recent wonderful temperance reform commenced, in common with others, I rejoiced with trembling, fearing it might, like the morning cloud, soon pass away. I have watched its progress with the deepest interest, for I have personally known many of the unfortunate drunkards, whom it has reached. I have seen them immured in prisons, their children begging, and their wives weeping and heart-broken, and suffering what cannot be described, except by the reformed drunkard himself! Now, what do we see? It is, indeed, wonderful. It is 'the Lord's doings, and marvellous in our eyes.' We see happy families where once was misery. Husband and wife re-united, and children, who would once run to hide from an intoxicated father, now welcome his return home to dandle them on his knees, or, impatient of his absence, inquire with honest eagerness, 'Mother, when will father come home?'

This is no fancy sketch, but sober fact; for I have knowledge of many such *delightful* changes.

What more do we see? Why, sir, in many cases, we see the reformed drunkard, with his wife and children tidily dressed, listening to the gospel of him who brought glad tidings to the poor.—Now, to encourage and strengthen these men, money must be had, to buy tools for some to work with, apparel for others to attend church,) without which the danger of a relapse is greatly augmented) and perhaps books for the children, to enable them to attend school.

I have already said more than I intended; the subject expands as we advance. It is all important to the pecuniary, moral, and religious welfare of our beloved city; and if the plan of the Society continues to be judiciously pursued, it will be sustained by the contributions of our citizens. Do away with all intemperance, and though we shall still have the poor in our midst, they will be of a very different class; we shall have scope enough for our benevolence, but no difficulty in exercising it. I hope that the resolutions will be adopted, and have no doubt that the result will be such as to afford the Washington Total Abstinence Society the pecuniary relief they so much need, and thus relieve us of a portion of our taxation, crime, and pauperism, if they are encouraged nobly to persevere in the practice of total abstinence.

A nominating committee (appointed by the chair) consisting of Henry Rice, G. F. Thayer, and Hiram Wheelock, reported the names of the following gentlemen to constitute the committee for soliciting and receiving subscriptions, and they were unanimously chosen, with power to increase their number, viz:—Dr Walter Channing, Henry Edwards, Benj. Howard, Wm. B. Spooner, George W, Bond.*

1. *Voted*, That the committee for subscriptions be also a committee to prepare a constitution for the Society contemplated in the above resolutions, to be reported at a subsequent meeting.

2. *Voted*, That when we adjourn, it be to meet again at such time and place as the committee for subscriptions shall determine.

3. *Voted*, That the proceedings of this meeting, signed by the Chairman and Secretary, be published in the newspapers of the city.

Voted, That we now adjourn.

George Bond, *Chairman.*

Jas. C. Converse, *Secretary.*

* At a meeting of the Committee, held on the 25th inst., G. F. Thayer, Henry Rice, Hiram Wheelock, J. F. Flagg, and Stephen Fairbanks, were added to the Committee.

For the Register and Observer.

JUDGE THACHER'S REMARKS BEFORE PASSING SENTENCE ON JAMES W. LOCKE.

The deep interest all feel in the 'Asylum and Farm School,' an institution of vital importance to this community and which has been productive of immense good, claims for it the attention of every philanthropist and Christian. All must deeply regret the gross misconduct of the acting Superintendent, Mr Locke, which however has been grossly exaggerated and misrepresented, as the result of the recent trial in the Municipal Court fully proves. The sentence of Judge Teacher places the subject in a

just and proper light. It gives due credit to the unfortunate man, whose character and conduct, up to the time of his unjustifiable whipping of the boys, had been highly praiseworthy; and what is very important, it fully justifies the Managers of the Institution in *all* they have done by remarking '*that nothing is shown of fault or neglect on their part.*' Now that the true state of the case is known, we doubt not that the institution will receive the cordial support of the community and proceed in its work of rescuing the morally exposed youth, the unfortunate orphan, and the neglected children of this city, who may need its discipline. We commend the Judge's excellent remarks which follow to the particular attention of your readers.

MUNICIPAL COURT, FRIDAY, OCTOBER 1ST.

James W. Locke appeared at the bar of this Court yesterday, to receive sentence on four indictments, charging him with cruelty to some of the pupils under his care, while Superintendent of the Farm School. At a previous day he had been heard by his Counsel, (C. P. Curtis and E. D. Sohier,) and a large number of witnesses were examined,—who testified to his former good character. Witnesses were also heard on the part of the Government in respect to the conduct of the defendant towards the pupils, whom, it was alleged, he had cruelly treated.

Judge Thacher wished for further time for reflection on the subject, and he yesterday sentenced the defendant to one month's imprisonment in the common jail on each indictment, and to pay the costs of the prosecutions—making in all four month's imprisonment and a fine of about one hundred dollars. Before passing sentence, Judge Thacher made the following remarks:—

It is the duty of the Court to pronounce the sentence of the law on the defendant, who stands convicted upon the record, by his own confession, on four indictments, for assault upon children who were under his care, while he was acting as superintendent of the Farm School in this city. His conduct has excited so much popular feeling, that it was deemed proper to go into the inquiry at full length, that, nothing being concealed, all grounds of suspicion might be removed; and that, every thing being known, no imputation might rest upon the public justice. We have reason to be proud, although, perhaps, we have been too apt to boast, of the benevolent institutions in this city. Among them, none has enjoyed more favor than the Farm School. That this, and that all of them, may continue to deserve the public approbation and support, the utmost attention is necessary to guard against abuse, either in their general government or by subordinate officers. It is a simple act of justiee to say, that throughout this long investigation, nothing has been shewn of fault or neglect on the part of the Farm School or its directors. They have provided liberally for the nurture and education of the boys. But from its local situation, on an island, however advantageous in many other respects, it cannot have the daily visits of the directors, who are answerable for its success, although they cannot be accused of neglect of supervision in this part of their duty. During a portion of the year, intercourse with the island is much interrupted. The management of the institution must at such times depend upon the local officers, in whom a great trust is therefore necessarily reposed; and they must understand that in its discharge they are accountable both to the institution and to the laws of the land.

The boys sent to the Farm School are, I am sensible, a difficult class to govern—generally beyond the influence of parental restraint—the scourge of their friends—truants, ranging about the streets in idleness—and led away by vicious companions. But then they are always of tender age, and require careful treatment. If punishment is often necessary, the officer must inflict it according to judicious rules, with moderation, in proportion to the fault, and with discreet regard to their youth. It must ever be remembered in punishing children, that no boy is reformed from vicious courses of cruelty. His mind actually revolts at an act of injustice; it is filled with resentment to his guardian, rather than with sentiments of penitence for his own fault.

It has appeared, on this examination, that the defendant erred greatly, both in the manner and measure of the punishment inflicted on these boys; it was cruel, considering their youth; and the first error was aggravated by subsequent neglect. For some fault, they had been ordered to stand in their sleeping room from eight to ten o'clock in the evening, without taking off their clothes, or going to sleep. This was not a very serere punishment, or cruel in its nature; but it seems that during the forbidden time some of them laid down in their clothes, and others took them off, and went to sleep. It must have been somewhat difficult to decide whether the boys were overcome by drowsiness, or actuated by disobedience. It is certain that sleep is necessary to nature, and that drowsiness in children, as well as in adults, is sometimes invincible. For this new fault the defendant whipped them with a cowhide very severely, both above and below their knees; and one or more of them was ordered to stand up during the rest of the night, without going to sleep. He is a powerful man, and he acknowledged afterwards with much sorrow to Mr. Grant, one of the directors, that he had whipped the boys harder than he supposed.—He told the parents of young Pubbard that he had *marked* him by flogging him harder than he was aware of. By subsequent exposure the boys took cold, their wounds became inflamed, ulcers were formed, and they suffered afterwards from fever and debility for several weeks. There is no evidence that they were struck on the soles of their feet; the blisters and swellings there and on the heels, seemed to have been common to the island, arising from the salt water and carelessness of individuals there, rather than from any improper application of punishment.

But the description of the condition of these boys by respectable physicians and other witnesses on the stand, filled us with pain and regret. The punishment was unreasonable and cruel; and the conduct of the defendant, both in the infliction and subsequent neglect, indicated the absence of a humane and considerable disposition. It was a wound upon the reputation of the Farm School—until then so fair. Satisfaction must therefore be made to the public justice, proportionate to the offence, and exemplary in its nature.

But the Court is admonished by the very fault of the defendant, not to be guilty of like excess in passing sentence. It is better to err on the side of humanity—especially as the defendant is a poor man—has a dependant family—has lost his vocation—and must hereafter bear the odium of this offence. Civil actions are also pending against him for the damages sustained by these sufferers. Let it be mentioned in his favor, however, that until this occurrence, he has borne an exemplary character—has been a good son and a good brother—and without reproach in any of the relations of life. That he was a successful schoolmaster in various small districts, in New Hampshire, Rhode Island, and in this vicinity, and that he gained the love of his pupils, and the approbation of their parents, has been abundantly shown during this examination. He had so far the approbation of the Directors of the Farm School, after serving as schoolmaster and acting as superintendent, on probation, for two years, that it is probable, had he not committed this fault, he would, in a short time, have been permanently placed at its head.—But he has lost the golden fruit which was so nearly within his reach.

It is to be forgotten, however, that he was engaged at the time in an act of duty, but erred in its performance. The evidence has not shown in him particular malice to these boys; and indeed, it would seem that they were bad boys, unmanageable at home, taken into the school from humanity, and retained there with reluctance.

I am free to own, that I have had, in this case, no small difficulty in coming to a result, which shall answer the ends of justice without infringing against the laws of elemency; nor would I by undue severity, discourage the cause of good discipline in our schools, on which more depends for the improvement of pupils in scholarship and good manners, than the present indulgent age seems willing to allow.

Let the prisoner be sentenced to imprisonment in the common jail, for one calender month on each of these incictments, in succession, and also to pay the costs of the prosecution in each case, which costs are to be paid from and after the expiration of each sentence.

DEDICATION AT LITTLETON.

Thanks to our correspondent C. R., though his communication came so late to hand. We omit his account of the order of services, and also his analysis of the sermon, as they are the same, in substance, derived from another source, which appeared in the Register of the 25th ult. The remainder of his article we are happy to insert:

'Mr White's sermon was one, in short, from the hearing of which you would go away, not with a disposition to criticise, but to meditate, and pray, and ask, "What you shall do to be saved." All desire to strike and dazzle seemed to be merged in a much higher and holier desire, that of convincing the hearers of sin, of righteousness, and judgment to come. In its tone and spirit, it was evangelical, in the true sense of the word, and in strong contrast with the flimsy sentimentalism, the self-complacent and self-sufficient philosophy, which we sometimes meet with, in these days, in the shape of sermons. May we have more of such discourses, on such occasions.

The day on which the solemnities took place, of which I have attempted to give you some account, was one of autumn's loveliest; and its exceeding pleasantness, together with the June-like freshness and brightness of the surrounding scenery, added not a little to the interest of the occasion.

The meeting-house itself is an uncommonly neat and beautiful structure, simple, and unpretending, yet tasteful and elegant in its style and finish without and within, presenting a front, which, in the beauty and symmetrical gracefulness of its proportions, has few superiors. Indeed, among the many beautiful churches which have sprung up of late years, to adorn our country villages, this is certainly one of the prettiest. It stands like a picture, in the midst of scenery, which forms for it no unfitting frame-work.

We congratulate our friends at Littleton, on the successful accomplishment of this great work. That this ancient society, in the midst of many discouragements, diminished, by secessions, on the right hand and on the left, should be enabled to go forward, with so much unanimity and spirit, and build to themselves such a place of worship as this, is not only a good sign of spiritual life and strength, but a matter of congratulation and thankfulness, both to them and to all who hold the like precious faith with them. May this visible token of the divine favor be to them a pledge and earnest of other and higher blessings yet to be bestowed!

In the evening a religious service was holden in the new meeting house,—sermon by Rev. Mr Chandler of Shirley, at the close of which the Lord's supper was administered,—two or three different clergymen assisting on the occasion, and it seemed to constitute a solemn and fitting conclusion to the very interesting services of the day.

I have only to add, that a spirit of church-building has been poured out, of late, upon the good people of Littleton, which is quite extraordinary, and, perhaps, without a parallel.—Though considerably less than one thousand in number, they have within the space of a single year built four meeting houses—the Baptists one, the Orthodox one, the Universalists one, and lastly, the Unitarians one. May grace, mercy and peace be multiplied unto them all, in proportion to their piety, liberality and zeal.

C. R.

REV. DR RIPLEY.

Of this venerable minister of Jesus Christ, whose departure to the spiritual world was announced in our last paper but one, we have foreborne to speak, partly because we did not feel competent ourselves to do justice to his distinguished merits, and partly because we had reason to expect a satisfactory tribute to his memory from the pen of a correspondent. This we still hope to receive. Meanwhile, we offer to our readers the following article, from 'The Republican,' published at Concord, which, though it falls far short of giving such a view of Dr Ripley's character and services as the Christian part of the community ought to desire, yet presents some qualities of his mind and heart and some of his modes of life in a light that will be interesting to not a few. Two brief sentences we omit, because we do not like them.

Died on the 21st September, Ezra Ripley, D. D., aged ninety years. In this decease, a large neighborhood will long feel the loss of a patriarch. He was a man so kind and sympathetic, his character was so transparent, and his merits so intelligible to all observers, that he was very justly appreciated in this community. He was a natural gentleman; no dandy but courtly, hospitable, manly, and public-spirited; his natnre social, his house open to all men. We remember the remark made by an old farmer who used to travel hither from Maine, that 'no horse from the eastern country would go by the Doctor's gate.' Travellers from the west and north and south could bear the like testimony. His brow was serene and open to his visitor, for he loved men, and he had no studies, no occupations which company could interrupt. His friends were his study, and to see them, loosened his talents and his tongue. In his house dwelt order and prudence and plenty; there was no waste and no stint; he was open-handed, and just, and generous. Ingratitude and meanness in his beneficiaries did not wear out his compassion, he bore the insult, and the next day his basket for the beggar, his horse and chaise for the cripple, were at their door. Though he knew the value of a dollar as well as another man, yet he loved to buy dearer and sell cheaper than others. He subscribed to all charities, and it is no reflection on others to say that he was the most public spirited man in the town.

He was never distinguished in the pulpit as a writer of sermons, but in his house his speech was form and pertinence itself. You felt in his presence that he belonged by nature to the clerical class. He had a foresight, when he opened his mouth, of all that he would say, and he marched straight to the conclusion. In private discourse or in debate in the vestry or the lyceum, the structure of his sentences was admirable, so neat, so natural, so terse, his words fell like stones, and often though quite unconscious of it, his speech was a satire on the loose, voluminous, patch-work periods of other speakers. He sat down when he had done. A man of anecdote, his talk in the parlor was chiefly narrative. We remember the remark of a gentleman who listened with much delight to his conversation at the time when the Doctor was preparing to go to Baltimore and Washington, that 'a man who could tell a story so well, was company for kings and John Quincy Adams.' With a very limited acquaintance with books, his knowledge was an external experience, an Indian wisdom, the observation of such facts as country life for nearly a century could supply. He watched with interest the garden, the field, the orchard, the house, and the barn, horse, cow, sheep and dog, and all the common objects that engage the thought of the farmer. He kept his eye on the horizon, and knew the weather like a sea-captain. The usual experiences of men, birth, marriage, sickness, death, burial, the common temptations, the common ambitions, he studied them all and sympathized so well in these that he was excellent company and counsel to all, even the most humble and ignorant. With extraordinary states of mind, with states of enthusiasm, or enlarged speculation, he had no sympathy and pretended to none. There was no nonsense about him. He was very sincere and kept to his point, and his mark was never remote. His conversation was strictly personal and apt to the party and the occasion. An eminent skill he had in saying difficult and unspeakable things, in delivering to a man or a woman that which all their other friends had abstained from saying: in uncovering the bandage from a sore place, and applying the surgeon's knife with a truly surgical spirit. Was a man a sot, or a spendthrift, or too long time a bachelor, or suspected of some hidden crime, or had he quarrelled with his wife, or collared his father, or was there any cloud or suspicious circumstance in his behavior, the good pastor knew his way straight to that point, believing himself entitled to a full explanation, and whatever relief to the conscience of both parties, plain speech could effect, was sure to be procured. In all such passages, he justified himself to the conscience and commonly to the love of the persons concerned. Many instances in which he played a right manly part, and acquitted himself as a brave and wise man, will be long remembered. He was the more competent to these searching discourses from his knowledge of family history. He knew every body's grandfather, and seemed to talk with each person rather as the representative of his house and name, than as an individual. In him has perished more local and personal anecdote of this village and vicinity than is possessed by any survivor. This intimate knowledge of families, and this skill of speech, and still more his sympathy made him incomparable in his parochial visits, and in his exhortations and prayers with sick and suffering persons. He gave himself up to his feeling, and said on the instant the best things in the world. Many and many a felicity he had in his prayer, now forever lost, which defied all the rules of all the rhetoricians. He did not know when he was good in prayer or sermon, for he had no literature and no art; but he believed and therefore spoke.

He was eminently loyal in his nature, and not fond of adventure or innovation. By education, and still more, by temperament, he was engaged to the old forms of the New England Church. Not speculative, but affectionate,—devout, but with an extreme love of order, he adopted heartily, though in its mildest forms, the creed and catechism of the fathers.

AMERICAN UNITARIAN ASSOCIATION.

Auxiliary Associations have been formed in the following places.

Northboro, Rev. Joseph Allen, Agent.
Concord, N. H., Mr J. D. Norton, Agent.
Springfield, Samuel Bowles Esq., Agent.
Shirley, Rev. Seth Chandler, Agent.

INTELLIGENCE.

Foreign Intelligence.—By the arrival of the Steamship Acadia, we have received English papers of Sept. 18. The Acadia had a rough passage of sixteen days, with 119 passengers. She encountered a severe gale on her passage from Halifax here, and rounded to and laid head to the wind for 17 hours.

The new Parliament met Sept. 6th. After a little business of form the two houses adjourned for a few days, so that no important measure was brought before parliament before the steamer left. The only subject of interest was a brief reference by Lord John Russell, to the questions at issue between England and this country, and a reply by Sir Robert Peel, both of them evincing a conciliatory spirit, and a confidence that amicable relations between the two countries would not be interrupted.

The prospect of the crops in England continued encouraging.

The Boston Daily Advertiser has the following remarks in reference to the news from India:

The details of news from India, by the overland mail, of which we had a general report by the last steamer, were published in the London papers of the 6th. The advices from Bombay were to July 20, and from Macao to May 20. The China news embraces very few facts in addition to what were received here by the Florida.—The ex-Commissioner Keshan had been doomed to death, by order of the Emperor, under the charge of having received bribes from the English. The information already received, of the meeting between the Mandarins and Capt. Elliot at Canton, on the 18th, and the demand for the restitution of Hong Kong, is confirmed. Captain Elliot had ordered the greater part of the squadron to Canton, and the expedition to the Northward was abandoned for the present. There was every appearance of an immediate recommencement of hostilities, in the increased number of troops assembled at Canton, the departure of the native inhabitants, and the unofficial assurance of Yang Fang to Capt. Elliot, that the trade could not be kept open unless the naval armament were withdrawn and the captured forts restored.

A serious excitement was produced in France, by an attempt made on the 13th to murder the royal Dukes, on the occasion of the triumphal entry of the Dukes de Nemours and d'Aumale into Paris, on their return from Algiers. As the procession was near the Rue Faubourg St. Antoine, the Duke of Orleans riding with his two brothers at the head of a column of Light Infantry, a man presented himself before them with a brace of pistols, one of which he fired at the Duke d'Orleans or d'Aumale.—The ball missed its aim, but killed the horse of Col. Levaillant, and wounded that of Gen. Schneider. The man was seized, and the other pistol was found loaded with ball. The man was named Nicholas Paputd or Pappart, 27 years of age, a sawyer. He at first avowed his crime, and regretted that he had not succeeded in it, but afterwards denied it.

From other parts of the continent there is no news of much interest.

Railroad Accident.—The railroad train of Cars which left Springfield for the west, on Tuesday met the downward train, which was out of time, a little above Westfield, and the consequences were afflicting to relate. The Springfield Republican says:—'eighteen or twenty have limbs broken, and as many more are severely bruised and lacerated, in various ways.'

Westfield is the place where the trains are appointed to meet. But the downward train being out of time, the conductor of the upward train started, hoping he might reach the next stopping place before the downward train arrived. The trains met at a curve where neither party had warning of the danger till it was too late to avoid it.

There was, unquestionably, great blame somewhere. If the *Directors* have not established rules for the government of the conductors, when either train is out of time, then the blame should fall on *them*. If the *Conductors* violate the *rules* then the blame is *theirs*.

Why is a train which is *known* to be *out of regular time* allowed to start from a station at which another train which is *not known* to be out of time is momentarily expected? If there are rules, as it is to be presumed there are, then the violation of them by the conductors, ought to be visited with severe punishment. Men's lives should not be tampered with in this manner with impunity. If nothing else will prevent such reckless proceedure, let every transgressor suffer for it, whether any collision take place or not; let him in every instance of violation be dismissed from the trust he has abused, and punished for example's sake as far as the law will permit.

Since the above was in type we learn that Mr Warren, the conducter of the downward train, who was seriously injured, has since died of his wounds.

Western Rail Road.—This road is now open through from Boston to Hudson.

The Directors, in their annual report to the Legislature, in February last, gave the assurance that the entire road to the State line would be opened for use by May, 1842.—In the progress of Railroads, it is not unusual for the performance to lag far behind the promise, but we are happy to inform our readers that the Western Road is, notwithstanding the difficulties of the work, an anowaly in the history of Railroads, the track having been laid down on Saturday evening last, through the great cut at the Summit, and the entire line opened for freight and passengers eight months in advance of the time predicted.

President Tyler's Cabinet.—We gave, recently, a list of the newly appointed members of the Cabinet. It appears that Judge Mc Lean has declined the offer of the Secretary-ship of War. The Hon John C. Spencer of New York has been appointed in his place, and has accepted the appointment. The new Cabinet then, is as follows.

Daniel Webster of Massachusetts, Secretary of State.
Walter Forward of Pennsylvania, Secretary of the Treasury.
Abel P. Upshur of Virginia, Secretary of the Navy.
John C. Spencer of New York, Secretary of War.
Hugh S. Legare of South Carolina, Attorney General.
Charles C. Wickliffe of Kentucky, Postmaster General.

A PROCLAMATION.

Whereas it has come to the knowledge of the Government of the United States that sundry secret Lodges, Clubs or Associations exist on the Northern Frontier; that the members of these Lodges are bound together by secret oaths; that they have collected fire arms and other military materials, and secreted them in sundry places;—and that it is their purpose to violate the laws of their country, by making military and lawless incursions, when opportunity shall offer, into the Territory of a Power with which the United States are at peace; and whereas it is known that travelling agitators, from both sides the line, visit these Lodges and harrangue the members in secret meeting, stimulating them to illegal acts; and whereas the same persons are known to levy contributions, on the ignorant and credulous for their own benefit, thus supporting and enriching themselves by the basest means; and whereas the unlawful intentions of the members of these have already been manifested in an attempt to destroy the lives and property of the inhabitants of Chipewa, in Canada, and the public property of the British Government there belonging: Now, therefore, I JOHN TYLER, President of the United States, do issue this my Proclamation, admonishing all such evil-minded persons of the consign punishment which is certain to overtake them; assuring them that the laws of the United States will be rigorously executed against their illegal acts; and that if in any lawless incursion into Canada they fall into the hands of the British authorities, they will not be reclaimed as American citizens, nor any interference made by this Government in their behalf.

And I exhort all well-meaning but deluded persons, who may have joined these Lodges, immediately to abandon them, and to have nothing more to do with their secret meetings or unlawful oaths, as they would avoid serious consequences to themselves. And I expect the intelligent and well-disposed members of the community to frown on all these unlawful combinations and illegal proceedings, and to assist the Government in maintaining the peace of the country, against the mischievous consequences of the acts of these violators of the law.

Given under my hand, at the city of Washington, the twenty-fifth day of September, A. D. 1841, and of the Independence of the United States the sixty sixth.

JOHN TYLER.

By the President:
DANIEL WEBSTER, Secretary of State.

Education in Egypt.—A late number of the Church Missionary Record, contains an interesting article on the subject of education in Egypt.

It appears that the schools of the Church missionary Society have attracted considerable attention, and have probably been the means of leading to the establishment of other schools.

An institution of importance has been put in operation for the Jews. In addition to this, it is said that Mohamed Ali has been forward in promoting similar objects.

The Missionary Record says:—

During the course of last year, he has added two noble Institutions to his former Establishments.

The first is a grand School in the heart of Cairo—Settee Zenab—with 450 Boys. It was opened by Adham Bey, the Minister of Public Instruction, and is divided into four classes. The first three are instructed according to the common Arab manner; but the fourth is—as a trial—organized according to the system of the British and Foreign School Society; with the especial intention, that if the Directors should succeed in showing the Arabs the superiority of this system over that of their own miserable mirrule, this order is to be adopted, and progressively introduced into all the Schools of the country. If so, the Boys of this fourth class will be the first prepared Teachers and Monitors for the nation. The principle Master of this class often visits us and our Schools, to see our management and gain our experience; when we give him all the aid in our power.

Adham Bey also made an attempt to open an Infant School; but failed, evidently, from the sole reason, that he mixed the sexes, which we had especially cautioned him not to do. His reasons for this invocation, however, were liberal and patriotic, as he wished to break down or weaken the exclusive and rigid laws of the harem system. His non-success is not to be wondered at; as even in Greece, where so much more freedom of thinking prevails, they have not as yet ventured upon so daring an experiment. We mentioned this to him: upon which he answered, that he had seen it succeed in Constantinople, and he could not see why it should not succeed in Cairo.

The second new great Establishment of the Pasha has been opened at Bulack, a suburb of Cairo, and is of a peculiarly pleasing character. The prime object, is, to train up intelligent Young Men, in the different European handicrafts. None are received into it but such Youths as have previously been taught the necessary elementary branches of knowledge in the Pasha's other schools—The Pupils reside in the Institution where they are supplied with all they require. These young artisans are afterwards intended, when fully competent, to be settled in different parts of the metropolis, that their skill in the European arts may be more widely and efficiently spread among the people. The Pasha has also commanded, that these lads are at the same time to receive all that is needful for a good education, so that they may become examples worthy of imitation to those around them. We have been assured from good authority, that the Pasha said, when opening this Institution, that he wished, by well-educated craftsmen, to make their ignorant superiors—whom he could not force into the schools—ashamed, as the only way to excite them to seek for a better education.

Thread Lace.—The exquisitely fine thread which is made at Hainault and Brabant for the purpose of being worked into lace, has occasionally attained a value almost incredible. A thousand to fifteen hundred francs is no unusual price for it by the pound; but some has actually been spun by hand of so exquisite a texture as to be sold at the rate of ten thousand francs, or upwards of £1000 for a single pound weight. Schools have been established to teach both the netting of the lace and drawing of designs by which to work it; and the trade at the present moment is stated to be in a more flourishing condition than it has been before even in the most palmy day of the Netherlands.

Notice.—The publisher returns his thanks to those friends who have forwarded to him certain numbers of the Christian Register, of the current volume, which he recently advertised for, and of which he has now a sufficient number. Of the preceding volume there are some numbers of which he has none on file, and for a return of any one of which to this office, he will be grateful to those who can conveniently spare them.

The numbers wanted are Nos. 5, 7, 12, 13, 15, 29, 31, 45, 47.

Notice.—An adjourned meeting of the American Peace Society will be held at the Marlboro' Chapel Hall, No. 4, on Wednesday, the 13th instant, at 7 o'clock, P. M., for the choice of President and other important changes. A general attendance of the members, contributors and other friends of peace is respectfully requested.

By order. J. P. BLANCHARD, Rec. Sec'y.

MARRIAGES.

On Tuesday, by Rev. Mr Lothrop, John B. Hatch, to Miss Harriet E., daughter of Edmund T. Hastings, of this city.

In this city, by Rev. Dr Lowell, Capt. G. S. Glover, of Roxbury, to Miss Helen M. Paul, of Sherburne, Mass.

In this city, Sept. 27, by Rev. Mr Young, Dr Joseph Sargent, of Worcester, to Emily, daughter of the late Asa Whitney, Esq.

In Roxbury, Sept. 30, by Rev. Mr Loring, of Andover, Mr S. R. Whiting to Mary Jane Greene, eldest daughter of Joseph Wilson Esq., U. S. Navy.

In New Bedford, by Rev. Mr Peabody, Mr Horatio A. Kempton to Miss Caroline N. Thornton.

On Tuesday evening, by Rev. Mr Peabody, Alanson Tucker, Jr. of this city, to Maria, daughter of Andrew Robeson, Esq.

At Lebanon Springs, 13th ult, Charles R. Starkweather, Esq., of Chicago, Ill., to Miss Mary H. Eager, of Worthington, Mass., daughter of Nath'l Eager, Esq.

In New York, 29th ult, Rev. Samuel G. Whittelsey, Missionary to Ceylon, to Miss Anna C., daughter of J. Mills, Esq., of Morristown, N. J.

In London, 24th ult, Henry Chubb, Esq. of L. to Miss Henrietta Perkins, youngest daughter of Jacob Perkins Esq., formerly of Newburyport.

DEATHS.

In this city, very suddenly, Mrs Betsy, wife of Mr John Woodberry, 68.

In this city, on Wednesday evening, Hon. Geo Blake, 73.

In Lunenburg, 2d inst, Mr J. P. Cald well, of this city, 31.

In Walpole, Mr Joshua Allen, 99.

In New Bedford, on Tuesday last, Ellen Maria, daughter of William and Mary G. Knights, aged 1 year 11 mos.

Number of deaths in this city, on the week ending Oct. 2, 36; Males 21, Females 15.

FRANKLIN FEMALE ACADEMY, NORTH ANDOVER.

The Fall Quarter begins October 6th.

THE Trustees of this institution have the pleasure to recommend the Instructress, Miss MARY E. KENDALL, to public patronage, as one who has been employed to great acceptance for several years past in some of our best female schools and academies—and in whose literary qualifications, sound judgment and happy tact at government and instruction, they have the highest confidence.

Instruction is given in Latin, French and Algebra, in addition to all other branches usually taught in similar seminaries. Tuition in all English branches, $5. Foreign Languages, $6. Board from $1,75 to $2, including washing. In behalf of the Trustees,

s11 WILKES ALLEN.

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE. FOR SALE. The Subscriber, wishing a change of employment, offers for sale this establishment, consisting of a boarding house with school-rooms adjacent, and about 6 1-2 acres of land in a high state of cultivation. The main building is 50 feet by 40, three stories high, with piazza and gallery on three sides, and is one of the most elegant edifices in this part of the State. For particulars apply to Wm. Pomroy Esq. of Cambridge or to the subscriber on the premises.

PHINEAS ALLEN.

☞ If not wanted for a school it is the best site for a public house in the town. The school will be continued till a sale is effected.

Northfield, Mass., Oct. 1841. 4w oct 9

NAPIER'S HISTORY OF THE PENINSULAR WAR, in France, from 1807 to 1814, from the 4th edition, 4vols 8vo, cloth, plates—Lord Bolingbroke's works, with his life, 4vols 8vo, calf—Stories Life of Red Jacket, 8vo, cloth—Encyclopoedia Americana—13vols, 8vo, sheep, gilt—Harper's Family Library, 13vols, uniform, cloth, on single volumes—Josephus works, new library ed, 6vols, 1mo—Sermons and Remains of B. D. Winslow, 8vo—Anthon's Classical Dictionary, last ed, 8vo—Dr Webster's new American Dictionary, 2vols 8vo—Dr Bloomfield's Greek Testament, with English notes—Scott's Waverly, 5vols, 8vo, with the English illustrations—Mrs Opie's works, complete, 3vols 8vo—Mrs Sherwood's works, Maria Edgeworth, Hannah More's works, Jane Taylor's writings, Dick's works, 7vols.—New publications, Clergymen, &c., supplied at low rates.

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Boston, June 21, 1841.

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[From Rev. S. Aiken, Pastor of Park street Church.]

'To Messrs Saxton & Pierce.—After such an examination of The Vestry Singing Book, as my other duties would permit, I am prepared to say that I approve of its character and design. The Hymns, selected from Watts and other approved authors, are evangelical in sentiment, and well suited to devotional purposes; while the music consists, almost exclusively, of those old and hallowed tunes which are most familiar to every person having any knowledge of sacred music. I think it well adapted to become in reality, what it is named—The Vestry Singing Book. Very Respectfully, S. AIKEN.

June 1 1841.

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RITTER'S ANCIENT PHILOSOPHY.—The History of Ancient Philosophy, by Dr Heinrich Ritter, translated from the German, by Alexander J. W. Morrison, in 3 vols 8vo, London. For sale by JAMES MUNROE & CO., 134 Washington st. oct 2

AMERICAN EDITION OF BOLINGBROKE'S WORKS.—The Works of Lord Bolingbroke, with a Life, prepared expressly for this edition containing additional information relative to his personal and public character, selected from the best authorities, 4 vols, 4to.

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POETRY.

A COLLOQUY WITH MYSELF.

As I walked by myself, I talked to myself,
And myself replied to me;
And the questions myself then put to myself,
With their answers I give to thee:
Put them home to thyself, and if unto thyself
Their responses the same should be,
O look well to thyself, and beware of thyself,
Or so much the worse for thee.

What are Riches? Hoarded treasures
May, indeed, thy coffers fill;
Yet, like earth's most fleeting pleasures,
Leave thee poor and heartless still.

What are Pleasures? When afforded,
But by gauds which pass away,
Read their fate in lines recorded
On the sea-sands yesterday.

What is Fashion? Ask of Folly,
She her worth can best express.
What is moping Melancholy?
Go and learn of Idleness.

What is Truth? Too stern a preacher
For the prosperous and the gay;
But a safe and wholesome teacher
In adversity's dark day.

What is Friendship? If well founded,
Like some beacon's heavenward glow;
If on false pretensions grounded,
Like the treacherous sands below.

What is Love? If earthly only,
Like a meteor of the night;
Shining but to leave more lonely
Hearts that hailed its transient light.

But, when calm, refined, and tender,
Purified from passion's stain,
Like the moon, in gentle splendour,
Ruling o'er the peaceful main.

What are Hopes, but gleams of brightness,
Glancing darkest clouds between?
Or foam-crested waves, whose whiteness
Gladdens ocean's darksome green.

What are Fears? Grim phantoms, throwing
Shadows o'er the pilgrim's way,
Every moment darker growing,
If we yield unto their sway.

What is Mirth? A flash of lightning,
Followed but by deeper gloom.
Patience? More than sunshine bright'ning
Sorrow's path, and labor's doom.

What is Time? A river flowing,
To Eternity's vast sea,
Forward, whither all are going,
On its bosom bearing thee.

What is Life? A bubble floating
On that silent, rapid stream;
Few, too few, its progress noting
Till it bursts and ends the dream.

What is Death, asunder rending
Every tie we love so well?
But the gate to life unending,
Joy in heaven! or wo in hell!

Can these truths, by repetition,
Lose their magnitude or weight?
Estimate thy own condition,
Ere thou pass that fearful gate.

Hast thou heard them oft repeated?
Much may still be left to do:
Be not by profession cheated;
Live—as if thou know'st them true!

MISCELLANEOUS.

COURTESY A VIRTUE.

Some one has wisely said, (our readers may have observed before now that we always think that saying wise which agrees with our own opinions,) and beautifully as wisely said, 'Courtesy is, strictly speaking, a Christian grace. It is a plant of heavenly origin. This present evil world, like the ground which the Lord hath cursed, is utterly incapable of yielding any thing so good and lovely. Courtesy cannot grow in selfish nature's soil. It is never found but in the garden of God.' I had just been reading this very pretty sentence, as quoted for my observation in the letter of a friend, when, passing into society, I happened to hear it boldly asserted that it is not desirable to make ourselves agreeable to those we do not like; and warmly contested that universal courtesy is almost a sin. 'So, then,' I said within myself, 'here are opinions in most determined opposition. The plant that one would cherish, as the very growth of Heaven, the other plucks up and casts away as a noxious and pernicious weed.' I had dwelt with pleasure on the former sentiment as true, and just, and beautiful: but what then becomes of the other? They cannot both be just, or both be true.

It has pleased God, for reasons wise, since they are his, to form the inhabitants of earth in moulds so different, that each one cannot assimilate with another. Like ill-accorded instruments, well-tuned perhaps, and perfect in themselves; but which yet can make no harmony together, because the pitch of one is higher than the other. It has pleased Him, too, to endow our minds with feelings, known and understood by all, though difficult to define: that draw us towards some persons in preference to others, and while we go by the mass with indifference, bind us with indissoluble affection to some selected few; for no reason that can be given, but a natural and spontaneous preference; or perhaps some affinity of taste, principles, and pursuits. These selected few, (for however many, they are few in the comparison,) are what we usually call our friends: and to these, our deportment may be left to other influence, and guided by other rules, than those of general courtesy. But these apart, the larger mass of those with whom we are brought in contact, are persons for whom, to use the common expression, we do not care—we have no choice or preference for them. It is to these that a habit of universal courtesy is, or is not to be cultivated: that we are, or are not to take pains to render ourselves as agreeable and acceptable, as circumstance and higher duty will permit.

We know there is a sinful conformity to the world, that is forbidden; and whatever that may be defined to be, we beg not to be understood to desire that the line be broken; for God must not be offended that man be pleased; and sin must not be committed from any motive of expediency whatever. But civility, attention, regard to the tastes, and respect for the feelings, of others, are not sins. On the contrary, they are the plant that has been asserted to be of Christian growth; a flower of the garden of God. We are aware also that it will be contested that there is a degree of insincerity and deception in assuming an appearance of attention and complacency towards those, for whom we have no regard, nor any kindly feelings. Be it admitted, however, that we ought to have kindly feelings towards every one. Criminals chained to the same galley, slaves fettered and toiling in the same mine, are not more closely conjoined in one common fate; have not more claim upon each other's sympathy, than men, inhabiting together this prison-house of earth. We ought to have a feeling of benevolent interest, for every one of mortal birth. Our aversions, our contempt, our disunion, our animosity; all these things are defects, blemishes, symptoms of mental corruption and disease: and if they cannot be eradicated, we are obliged to any garb of decency, that can contribute to conceal them.

Our Christian perfection would be to have no unkindly feelings towards any one: and the next best thing to this is to be conscious of them, and ashamed of them; and endeavor to conceal them, as we would do a loathsome and unsightly wound: the effort is a self-sacrifice, and will go far to subdue the feeling. It may be asserted again, that a universal desire to please and to oblige, is dangerous to ourselves, as it may be the offspring of vanity, too eager for the approbation of men, and ever seeking its own gratification. It may be so: but in this case it is the motive, not the conduct, that needs to be amended. To pay a courteous attention to those who do not particularly please us; to give satisfaction to those who can give us none; is, as we have observed, a sacrifice of our selfishness that may proceed from the highest tone of Christian principle.

Are we then to be as courteous, and to attempt to be as agreeable, to those whom we do not admire, or perhaps do not approve, as to those whose qualities and principles claim our esteem and approbation? We need not choose them for our companions, or take them to the confidence of our bosoms; we need not seek them, or desire them: but our house is narrow: the path we go on is straight; the way is crowded; and we must be much in contact; the duties and intercourse of life must bring us into connexion with those whom we did not, and could not choose. And what are we, that we should feel contempt or disregard for any one? If others have their peculiarities, have we not ours? If they have their defects, have we not ours? nay, and our vices too, for which we are all hastening forward to an equal judgment? And in this narrow house of our sojourning, surely every one has a claim, to what every one can do, to make sweet the bitterness of life? For oh, there is enough for all to bear. But who are those we think unworthy of our attention and civility; unworthy the care to please? Beings, perhaps, more worthy than ourselves, though externally endowed: they, perhaps, who, had we been in need, would have cherished us; in affliction, would have consoled us: though, needing them not, we have never proved it. Some, it may be, who, though we perceive it not, have hearts so deeply tried in sorrow, that, could we know all, our bosoms would yearn with tender pity over what we ignorantly wound by neglect and incivility; and some, it is more than probable, whatever be the cloud of ignorance or sin, that now hangs over them, with whom we are destined to pass a long eternity in the holy fellowship of Heaven.

Upon Christian principles, then, we are prepared to say, that it is our duty to be courteous; and as far as may be, agreeable to all with whom Providence brings us in connexion, whether we meet them for a day or an hour, or the whole compass of our lives. We are not to be idle to please the idle; or ignorant to please the ignorant; or vicious to please the vicious; and, if we were, we should not succeed in pleasing them. But we are to rejoice with those that rejoice, and to weep with those that weep. To contribute, all we can, in small things as in great, to meliorate the dark condition of our race, and scatter flowers on a thorny path. If we are in company with those whose tastes and habits are opposed to ours, we are to put some restraint upon our own, that theirs may not be offended: if with those whose manners are disgusting, or tempers uncongenial to us; we are bound to cast a veil over the disgust they undesignedly excite. We are bound to withhold a remark that will give pain, or an opinion that will offend, unless some essential purpose is to be answered by their expression. To say this is deception or insincerity, is no other than to say, it is deception to restrain any evil passion, or suppress any angry thought or selfish feeling: nor is there any thing in manners and tempers, we hold more selfish, unlovely, and unchristian, than that sort of self-indulgence which wounds every body's feelings, under pretext of candor and sincerity. I advise the lovers of so much honesty, to make clean the mansion, and put forth no few of its inhabitants, before they venture to set wide the gates, that all may be witness of what is passing within.

It appears to me, young people cannot go forth into the world under a more false impression, than this persuasion, that they owe no courtesy to any but those whom circumstances or preference happen to make their friends. They owe it to every individual without exception, who has not forfeited it by offence against them: for every individual is their fellow, and their kindred, and their companion; in a destiny, of which the beginning, and the purport, and the issue, are the same: and, therefore, each one is a claimant on their sympathy and benevolence. To say that we would do them any kindness in their need, or confer any substantial benefit in our power, but refuse to conciliate in our ordinary intercourse, is to offer that which we have not, in excuse for withholding that which we have. Our benevolence may never have an occasion of exercise in substantial benefits: in complacency, kindness, and courtesy, and an accommodating spirit, we may always, and to every one, evince it.

A PURE TASTE IN THE FINE ARTS AN AID TO RELIGIOUS FEELING.

The cultivation of a purer taste in the Fine Arts has a connection more intimate, than any yet alluded to, with religious feeling. Without conceding anything to mere sentimentalism, we assume that there are certain associations in the minds of the people with their sanctuaries of worship, that are salutary aids to virtue. It is not probable that in this age these associations will become so fixed or so engrossing, as to endanger either the progress or the spirituality of our religion. We are in little peril of repeating the errors of the time of Guercino, and making our Christian art again sacredotal and dogmatical. The foolish extravagancies of the Catholic mystical schools need be feared no longer. It was natural that at the first ascendancy of Protestantism a singular epoch should occur in the history of asthetics. The propriety of church ornamenting was of course made a matter of grave doubt by the good reformers. In their horror of Popish image-worship they fled to shapeless buildings with bare walls, and were horror-struck at the pictured presence of a martyr. They would have felt, if transported to the interior of the Sistine Chapel, as if they stood in the very midst of those dark 'chambers of imagery,' that the Prophet saw, on whose walls were portrayed the abominations of the seventy ancients of Israel. This feeling could only pass away, when the immediate reaction was succeeded by a more large and liberal view of that entire system of Faith, of which so great a proportion was empty ritual. Then we should expect it to be discovered, that a proper attention to sacred edifices, and a proper use of some of the outward emblems would not be fatal to soul-worship. Ours not being the age of Faith but of inquiry, of skepticism, and of mechanism, we cannot look for the erection of cathedrals. But we do anticipate, from the generous appreciation among us of all the means in all sects for developing the whole nature of man, a freedom from the weak prejudices that surround this subject also. The worship, we are told, the worship of the spirit is what men require, and compared with this the place and the form are nothing. The soul may commune with its source, as well under the open sky as beneath the roof of a costly edifice. And, indeed, we ourselves should account it a misery, did not we ourselves believe that there is a worship which the soul offers, when it is touched by the breathing voice of woods and streams, as true as is often known within imprisoning walls; that holiness is often taught by the ministrations of God's own open day and silent night, with their splendors and mysteries, such as the feeble human voice can hardly teach; that there is no censer's breath like the mountain-airs, and no arch like Heaven's. But then nature will not always admit us to her sanctuaries; and so long as we build with our own hands, let us build so as to approach as nearly as we may to the perfections of her greater temple. The place has its influence. And if the services of our religion have power to touch and impress anywhere, this furnishes no reason for leaving churches ugly and repulsive, but rather for so simply adorning and tastefully proportioning them, that they may aid the devotion that can never be too deep. Let us, if we take away the crucifix and the images, leave, at least, the oak and the hawthorne. Let us lay our granite hills under contribution for materials and our forests for shade trees, that we may join dignity and beauty with sanctity. Associations cluster round objects that are permanent. Why might we not build our country churches more generally of stone? We have heard of parishes that actually make it their rule to select, as sites for their churches, schoolhouses, and all public structures whatever, not as might be supposed the most quiet and lovely spots, where the gentlest influences from without might mingle with the spoken utterances of wisdom, but on the contrary in some bare field, or on some dusty corner, because the place is fit for nothing else. On the whole, is there even a well-founded objection to adorning the places of prayer, and of the eloquent preaching of the word, with the speaking forms of those holy men who have lived for their race and died rejoicing, with the impersonation of just and disinterested affections, with the sublime ideals that among successive nations have been the measures of the soul's capacity for truth and goodness? One would suppose, that heavenly wisdom might sometimes come as purely from the objects over which Genius has waved its wand and breathed its inspiration, as from a weak, dull reader of weaker and duller homilies. To us of modern days, art might thus come, in some measure, to realize the purpose of those temples in the age of Constantine, which had scriptures written in Mosaic all over the walls.

MEMOIRS OF A BUTTERFLY.

BY MISS JEWSBURY.

'Tis greatly wise to talk with our past hours.'

The approach of autumn, and the conviction that I shall not survive the first sharp frost, would fill me with dismay did I not belong to the educated class of butterflies. I can submit to the laws of nature, and die; I cannot submit to die and leave no record of my existence: but I am not called to this trial; my friend the gadfly, promises to take charge of these memoirs when completed, and to trumpet their praises throughout the insect world. That world is hastening to its end; but doubtless, the next generation, and especially that of butterflies, will hold my name in estimation; I shall certainly be regarded as their standard author. Unquestionably I should like to live to hear my own praises; but one cannot have everything, so I must be satisfied with deserving them, and commence my history.

Of my infancy I remember nothing, except, indeed, that it was said, I was a remarkably fine caterpillar; but my own recollections begin at the moment when I burst from my cone, and found myself a butterfly! I belong to that splendid tribe called the Atalanta, and, when in my prime, I was one of its chief ornaments, my wings being glossy black, edged with the richest carmine. How well do I remember the morning of my first flight! From being shut up in a dusky prison, I suddenly found myself at large, fluttering among flowers that I continually mistook for brother butterflies—the glorious sun shining in the heavens without a cloud—and thousands of insects sporting, in his golden beams! How many friendships did I form on that happy day! How sweet were my slumbers, when at night I folded my wings in a rose that was sheltered from the dew by a laurel branch that hung over it! From that day it was evident that nature designed me for the poet of my tribe; doubtless, circumstances were highly favorable, but I think that I must, even in my caterpillar state, have possessed the organs of fancy and imagination.

I will now describe my way of life. In a few days, my rose-tree became the resort of a selection from the most approved species of butterfly. The swallow-tailed, the peacock, the buck-thorn, and the atalanta kind, took the lead, on account of the splendor of their attire: the inferior orders were only bowed to at a distance, and, of course, every insect that was not a butterfly, was regarded with the utmost horror. The gadfly, the wasp, and the bee, were exceptions; the first was necessary as a newsmonger, and, as all three carried stings, it was not safe to despise them. Every day the coterie on the rose-tree formed a party of pleasure to visit a different spot of the garden, which, as belonging to a nobleman, and being extremely retired, was a most fitting residence for butterflies of fashion. Sometimes we danced quadrilles in the air, then rested on a woodbine, and returned home in the cool of the evening. Sometimes we formed a party for conversation beneath the shade of a myrtle tree; at which times I was expected to furnish a song or a tale, invariably in honor of some one belonging to our own body. Occasionally, for the sake of the honey he contributed, we invited an old bee to join our pic-nics; but, so much did we fear that he might presume upon the honor, and join us when it might be unpleasant to recognize him, that I do not think we invited him more than twice. This delighful kind of life lasted for about a month; towards the close of that period something like weariness stole over us; pleasure was the sole object of our search, and, having exhausted all we knew, the inquiry was, what should be done next? Labor was out of the question; our high birth, and refined habits, equally forbade us to enjoy vulgar excitements; we had, therefore, no resource but to quarrel amongst ourselves. We did so. Jealousies, rivalries, and bickerings, now disturbed the tranquil rose-tree. A swallow-tailed beau challenged a peacock dandy; they met; one got his beautiful coat (yellow, laced with black,) covered with dust, and the other received a wound in one foot, which occasioned him to limp ever afterwards. The ladies of the respective combatants, of course, took part in the quarrel, and scandalized each other without mercy. For myself, I made satirical verses on all parties; but I was so really vexed at the disturbed state of our politics, that I contrived to make myself the head of a party, whom I drew off and established on the myrtle tree before alluded to. Unalloyed felicity is not, however, destined to be the fate of butterflies. Soon after our removal, two of the party met with an untimely death; one was crushed by a little ruffian of a schoolboy, and the other, a particular friend of my own, took cold from incautiously venturing into a damp lily. I honored each with an elegy, and the occupation somewhat soothed my grief.

For the last fortnight my troubles have been of a personal nature. I feel the approaches of old age; I do not enjoy company as I once did, neither can I fly so briskly; grave thoughts will obtrude upon my mind; and, on my reviewing my past life, I almost suspect that the despised ant and bee have been more honorable insects than myself, because more useful. To be sure, I have enjoyed much pleasure; but then it is over, and the recollection of it is but cold comfort; and, if I have been greatly admired, I am not sure that I was ever loved. I cannot help wishing I had a few good actions to remember—a few benevolent sentiments; but I cannot call any to my mind. I certainly once felt ashamed of my party for scoffing at a poor black beetle—(it could not help its ugliness)—but then I did not use my influence to protect it. I did certainly once wish to relieve the anguish of a dying moth, by lifting it from the gravel-walk to a rose leaf; but then I abstained, for fear of soiling my wings. Well, if I might again emerge from my chrysalis, I would live a very different life; but, as I cannot, I must hope that the posterity of butterflies, to whom I dedicate these memoirs, will profit by my experience and my regrets!

MILTON.

Few minds have ever been richer in moral truth than that of Milton. It was because he was not only one of the first of poets, but one of the best of men. It was eminently true in his case that 'the heart of the wise teacheth him understanding and giveth learning to his lips.' His own history is that of a series of resistances to temptations; and thus he became the man he was—a man for his country to glory in and reverence, through all succeeding generations. His early thoughts and wishes were directed to the church. To minister in the sanctuary was the object of his holy and fervent aspirations. But the door was closed, only to be opened by the profession of a creed. He would not buy the opportunity of influencing others' minds by the voluntary degradation of his own. He would not 'subscribe slave.' Here was resistance to how much, not only without, but within; not only of temporal comfort, but of mental enjoyment; not only of selfish ease, but of benevolent aspiration. The next great event of his life was his return from Italy. What strong inducements there must have been for his remaining there! Where is there such a sojourn for a youthful poet? To how many have only its climate and its landscape been bonds—silken ones—but which no sense of duty could give them strength enough to break! To him what enchantment there must have been in those antique monuments, and those antique associations, with which that land of departed glory and everlasting loveliness is covered! The proofs remain of how deeply he felt the charm of its society. There too had he been loved and honored. There his first laurels were woven, and the incense was burned before him of the most enthusiastic and intoxicating homage. He felt it all, and he left it all: for the sound of conflict came to him across the waves; the liberties of his country were in danger; and the battle of freedom was to be fought with tongue, and pen, and sword. He came; and he became the Defender of the People of England. In no bower of enchantment could his senses be so steeped in luxury as ever to deprive him of his armor, or stay him an instant from the field. Through long years, but most honorable and useful years, of political and theological controversy, he resisted the allurements of that poetry for which his soul was framed. And when the sense of sight was the anticipated sacrifice to the task of vindicating a nation's rights and conduct to Europe, he *sacrificed* the sense of sight. And in disgrace, obscurity, old age, and blindness, must there not have been temptations to murmuring, sullenness, despondency? Must they not have crowded thick upon his brain, crying, 'Curse God, and die?' Then he dictated his immortal poem, and left also that record, which but a few years since was brought to light, which testifies how far he advanced beyond his age in his perception of the pure doctrine of the Gospel of Christ. Noble-minded man! cast into a fiery furnace; but whose knee could never be made to bend to Mammon or to Baal, yet never neglected its filial reverence to Jehovah.

MR BRADFORD'S ADDRESS.—Human learning favorable to true Religion; but the Transcendental theory hostile to the Christian Revelation. An Address delivered before the Society of P. B. K. in Bowdoin College, Sept. 2, 1841. By Alden Bradford L. L. D., a member of the first Board of Trustees in that Seminary.
This day published, and for sale by S. G. SIMPKINS, Tremont Row. sept 25

NEW VOL. OF RIPLEY'S SPECIMENS OF FOREIGN LITERATURE.—Theodore; or the Skeptic's Conversion—History of the Culture of a Protestant Clergyman, translated from the German of De Wette, by James F. Clarke—2 vols. This day published, for sale by LITTLE & BROWN, 112, Washington st. s25

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A. G. STICKNEY, *Sec'y.*
Townsend Aug. 4, 1841.
References.—Rev. David Palmer, Rev. C. W. Reding, F. A Worcester, Esq., Townsend; Rev. Dr Sharp, Rev. R. H. Neale, Rev. Wm. Hague, S. G. Shipley Esq., Wm Beals Esq., Dr A. A. Gould, Boston; Rev. Thomas Whittemore, Cambridge; Caleb Parker Esq. Rev. E. Thresher, Roxbury; Rev. Mr Waters, Sterling; Rev. L. Porter, Lowell; S. G. Carter Esq. Lancaster; Stephen Peabody Esq., Amherst, N. H.

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